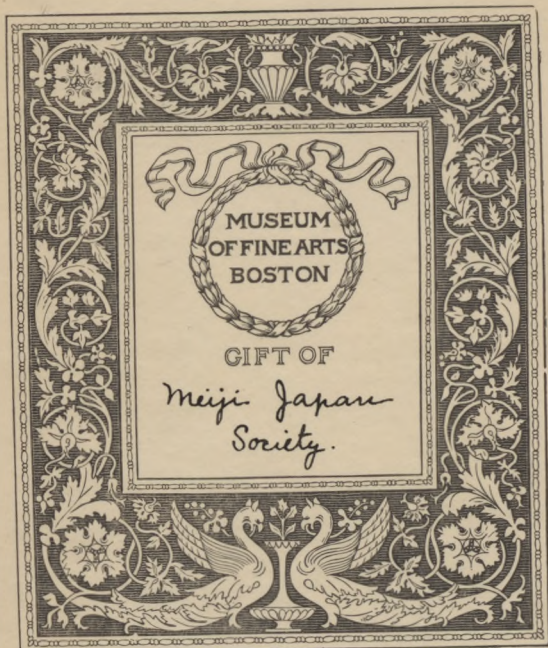
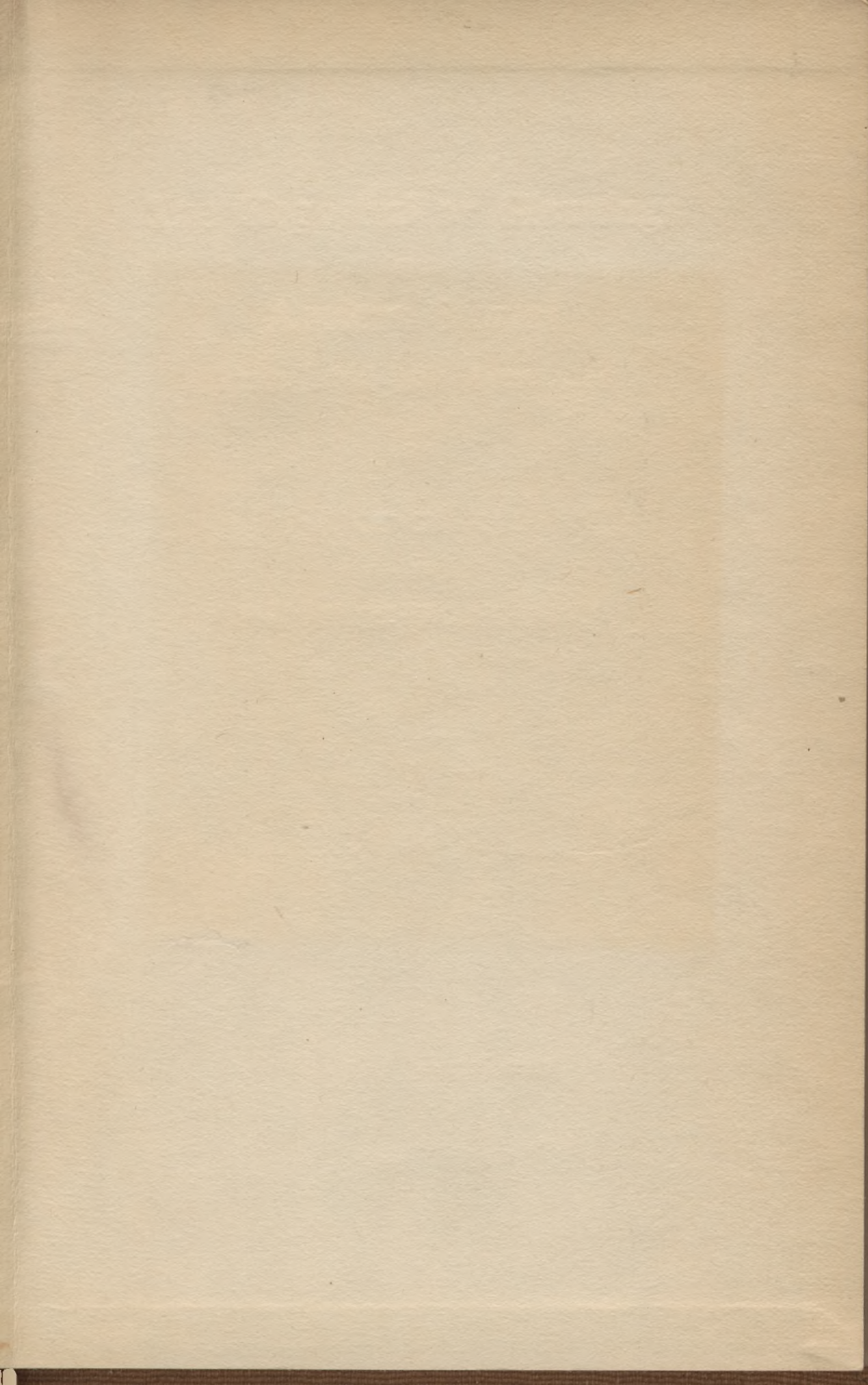


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**The Kogoshui or Gleanings**  
**from**  
**Ancient Stories**

**Translated and Annotated**

BY

Prof. GENCHI KATO

AND

Prof. HIKOSHIRO HOSHIINO



**The Meiji Japan Society**





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IMBE-NO-HIRONARI'S  
KOGOSHUI OR GLEANINGS  
FROM  
ANCIENT STORIES

*Translated with an Introduction and Notes*

BY

DR. GENCHI KATO

Assistant Professor of the Imperial University of Tokyo

AND

DR. HIKOSHIRO HOSHINO

Professor of the Hosei College in Tokyo



SANSEIDO

1924

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## PREFACE

In order to offer oriental scholars of the West material indispensable to the study of Japanese history and religion—particularly Shinto, the national religion of Japan—we venture to make public an English translation of *the Kogoshui*, an historical book of old Japan, together with an ample supply of notes, resulting from our study of the book for years. We trust that it may prove a useful supplement to *the Kojiki* and *the Nihongi* which have long been comparatively familiar to Western scholars of things Japanese, through the excellent translations of Prof. B. H. Chamberlain and W. G. Aston respectively.

Some three or four years ago our regular work of studying and translating *the Kogoshui* into English was started under the auspices of the *Zaidan Hojin Meiji Seitoku Kinen Gakkai* or Meiji Japan Society founded in Japan in 1912 in commemoration of the Emperor Meiji, when His Majesty died, and moreover, this year the Committee of the *Zaidan Hojin Keimei Kai* encouraged us to hasten the completion of our work in question and publish it under its generous patronage, and thus the present English version has been brought to light.

In expressing our grateful acknowledgments to both Societies mentioned above and to Mr. Richard Ponsonby Fane who has kindly given us some suggestive hints and read our type-written

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manuscript for us, our sincerest thanks are also due to Mrs. E. A. Gordon whose deep sympathy has induced her to give us her valuable assistance in matters of language, tirelessly reading our English manuscript throughout for us in spite of her bad eyes.

### The Translators

Tokyo, July, 1923



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**PART I**

**INTRODUCTORY NOTES BY THE  
TRANSLATORS**

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## ABBREVIATIONS

**E.T.N.**—W. G. Aston's English translation of *the Nihongi*

**E.T.K.**—B. H. Chamberlain's English translation of *the  
Kojiki*

**T.A.S.J.**—*Transactions of the Asiatic Society of Japan*

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A facsimile of the Yoshida Manuscript of the  
Kogoshui, the oldest manuscript now extant

古語拾遺一卷  
從五世下  
孟開上古之世未有文字者  
傳者言法行存而不忘者  
海榮勢無遠近者  
事遂代有變改  
餘雖載示而略一二  
官后從之  
敢以上聞云尔  
一聞大開闢之初  
梅土人因同及山川草木  
後土人因同及山川草木  
作故今人民支指山川

不于諸庶使也  
法邊時  
覺廢  
秋敗於富  
使飽  
望秋  
川唐  
忽然  
人思  
人不  
大月七年二月十三日  
古語拾遺一卷

A facsimile of the Yoshida Manuscript of the

Kogoshu, the oldest manuscript now extant.



古語拾遺一卷

從五世下人非尊唐風操

蓋聞上古之世未有文字書牘老少口相傳前言往行存而不忘奇契以文不特於古詩書史與建書為然近使人唐也亦新事逐代而更又通聞故實廣識根源因委味雅載亦由略一二本曲備有前道愚且不宣忘絕忘傳至矣前聞欲傳音價故錄其散以上聞云分

一聞夫開闢之初件裝銀件裝每二神共為一本  
婦士人則因及山川草木次生日神月神水  
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行故今人民文指山川靈祐日神月神二神初

不于諸虛仕中古詩書牘札果未明則下無

法遺編字天方今聖運初啓聖老輝於八河

寶曆作新舊帝改於四海萬物皆於法代改

秋政於當年隨時無別派可重之大元典續

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非唐風轉通人於此室八十大為之密且吾按

忽然造化全改於下街之入後隔有寸數廣之

之器不易從重幸國求訪人休運洋散日書

之不除歷斯人之古上被天卷人由照安為

大同七年二月十二日

古語拾遺一卷

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BOSTON



一

本報於元年二月廿三日在左支打八處開辦  
印光 德教立於同二月五日而自今之  
一、此乃就名子結清于外也  
馬二、此乃就名子結清于外也

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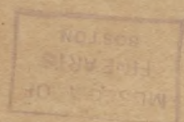
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A facsimile of the *Maeda* Manuscripts of *the*  
*Kogoshui*, the second oldest manuscripts now  
extant

extant  
Kogoshwa, the second oldest manuscripts now  
A facsimile of the Maeda Manuscripts of the





汝甚無道宜早退去於根國矣又天  
 地剖判之初天中所生之神名曰天  
 御中主神其子有三男長男高皇  
 產靈神古語多賀美武須比是為高皇產靈神  
 次津速產靈神是為皇親神高皇產靈神  
 已次神產靈神此地直其高皇產靈  
 神所生之女名曰枳幡千姬命天  
 天津彦彦其男名曰天忍日命  
 之也其男名曰天太玉命  
 又男名曰天太玉命其祖也  
 五命所率神名曰天日鷲命可改  
 部等手置悅肩命其祖也  
 命紀伊國神日玉命出雲國天日  
 一箇命筑紫伴勢南於是素戔嗚

本猶今之皇古矣皇自廣成括遠之  
 給既逾八中求為之樂皇暮於初  
 然逸化合根地下術卷之護須有可  
 取膏夫之恩亦易徒棄幸遇求訪之  
 休運漏散即靈之不變焉斯文之高  
 達秘利崇之東照音  
 古語拾遺一卷  
 天銅二年二月十二日  
 平城天皇御宇大銅元年齊非廣成奉  
 勅撰古語拾遺

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BOSTON



合像地下街卷之談指有可取庸尤之  
思不易徒棄幸過求訪之休運深歎口  
實之不墜庶斯父之高遠被天賦之真  
照焉

古語拾遺一卷

大銅二年二月十三日

順傳

無城天皇御宇大銅元年齊并廢京

初機古語拾遺

元和四年三月廿六日於金澤稱名寺

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合像地下街卷之談指有可取庸尤之  
徒棄幸過求訪之休運深歎口實之不墜庶  
斯父之高遠被天賦之真

古語拾遺一卷

大銅二年二月十三日

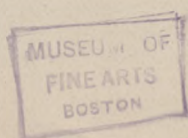
我願應神應通傳智者仰傳祿無相違日本  
早次書現正月隨日觀順書記不期也末首之  
真素像致丹識美

國無日本國中諸神云云再拜

釋教

本者金澤稱名寺尼姑弁

藥日通夜面受外談有密不語神相求





## CHAPTER I

### THE AIM AND OBJECT OF THE BOOK

According to a time-honoured tradition, when our Imperial ancestors were still in the Plain of High Heaven, there were certain families in whose special care the rites of Shinto were preserved. Namely, the Nakatomi, the Imbe and also the Sarume, of whom we may reasonably believe that the Nakatomi and the Imbe were equally entrusted with the Imperial religious functions. The Imbe Family is lineally descended from Takamimusubi-no-Kami through Futotama-no-Mikoto and Ame-no-Tomi-no-Mikoto, while the Nakatomi Family is descended from Kamimusubi-no-Kami through Ame-no-Koyane-no-Mikoto and Ame-no-Taneko-no-Mikoto, and, together with these two Musubi-no-Kami, stands Ame-no-Minakanushi-no-Kami, thus forming a divine triad in the Japanese Pantheon at the opening of the *Kojiki* and *Nihongi* Chronicles.

According to our Japanese mythology, the "eternal night" of darkness prevailed after the withdrawal of the Sun-Goddess into the Heavenly Rock-Cave, and then Futotama-no-Mikoto (whom the Imbe Family claim as their ancestor), and Ame-no-Koyane-no-Mikoto (the ancestor of the Nakatomi Family), aided by Ame-no-Uzume-no-Mikoto (the ancestress of the Sarume Family), were summoned to perform due ceremonies essential to draw forth the Sun-Goddess from her retreat. On this momentous occasion, the

chief role was not played by either the Nakatomi or the Imbe Family to the disparagement of the other, but both were equally important and essential in the right performance of the religious rites in the Plain of High Heaven.

When the Divine Grandson descended to earth, and the Emperor Jimmu established the Imperial Court in Yamato after his triumphant entrance into that province, both the above families enjoyed equal privileges in the religious ceremonies observed at the Court.

Kamatari, the renowned ancestor of the Fujiwara Family (which sprang from the same root as the Nakatomi), gained supremacy in the political arena, after the Soga Family was annihilated in A.D. 645 during the reign of the Empress Kogyoku, and later on through its marital relations with the Imperial House, the Fujiwara Family practically governed Japan *de facto* and the authority of the Nakatomi gradually superseded that of the rival Imbe Family in the religious rites observed at the Imperial Court; thus, for example, in the reign of the Emperor Temmu (A.D. 673-686), the Asomi, *i.e.*, the newly established Second Court Rank, was conferred on the Nakatomi, whilst only the Sukune, *i.e.*, Third Court Rank was bestowed on the Imbe. This incident clearly proves that the Imbe then ranked below the Nakatomi, quite contrary to our time-honoured tradition that the Nakatomi and the Imbe were originally treated on exactly the same level at the Imperial Court, both in the Plain of High Heaven and in this Land of Luxuriant Reed Plains in ancient times.

Only those shrines which were closely related to the Nakatomi



Family enjoyed special prerogatives regarding the official offerings, whilst, according to the sacred traditions of ancient Japan, no matter how superior the other shrines were, they were neglected for the receipt of the Imperial offerings, if they had no relationship with the Nakatomi House. The prejudices and partiality of the Nakatomi naturally aroused the righteous indignation of Imbe-no-Hironari and forced him when replying to the Emperor's gracious message to call His Majesty's attention to the "Eleven Things" neglected by the Imperial Government, as told in the book *Kogoshui*, which under these circumstances and with such a purpose was inscribed by Imbe-no-Hironari at the beginning of the 9th century in the reign of the Emperor Heijo (A.D. 806-809).

## CHAPTER II

### THE HISTORICAL VALUE OF THE BOOK CRITICIZED

In substance *the Kogoshui* is chiefly a protest written by Imbe-no-Hironari against a rival family. Hence, one naturally presumes that the work breathes a spirit of rivalry and jealousy. In some respects this is an undeniable fact, for example, the part taken by Takamimusubi-no-Kami is fairly prominent in the issue of Divine Commands in High Heaven together with Amaterasu-O-Mikami in *the Kogoshui* which differs from *the Nihongi* which attributes those commands to Amaterasu-O-Mikami alone. Why is this? Because Takamimusubi-no-Kami being regarded as the divine ancestor of the Imbe Family, it is reasonable to suppose

that Imbe-no-Hironari desired to claim the same high position for his own divine ancestor Takamimusubi-no-Kami as that of the Divine Imperial Ancestress Amaterasu-O-Mikami herself. Therefore, K. Nasa or Kusakabe published his contradiction of the *Kogoshui* account styling his book *Gisai* or *My Inability to agree with Imbe-no-Hironari* (or, shortly Kusakabe's *Critique on Imbe-no-Hironari's Kogoshui*). At the same time one must remember that the *Kogoshui* records a tradition specially transmitted to and preserved by the House of Imbe, just as the *Nihongi* preserves various traditions as different versions of one and the same event and so, one may reasonably conclude that the value of the *Kogoshui* is equal to that of the family records preserved by the Takahashi Family, the Hata Family,\* and so forth. From this standpoint, it appears that Moto-ori and Hirata greatly sympathize with Imbe-no-Hironari's attitude against the author K. Kusakabe (*Vide* Moto-ori, *The Gisai Ben.* Collected Works, Japanese edition, Vol. V, pp. 1445-1447).

### CHAPTER III

#### THE DATE OF THE BOOK KOGOSHUI EXAMINED

The most popular edition of the *Kogoshui* circulated in Japan relates that the *Kogoshui* was first written by Imbe-no-Hironari himself on the 13th day of the second month in the second year

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\* For example, the *Takahashi-Ujibumi*, the *Hata-Uji-no-Honkeicho*, etc.



of Daido (A.D. 807), when he held the Sub-Junior Fifth Court Rank, but one of the most authentic Japanese histories (*the Ruiju-Kokushi*, Japanese edition, Vol. XCIX, 11th month, 3rd year of Daido) states that Imbe-no-Hironari was actually in the Higher-Senior Sixth Court Rank (a degree inferior to the Sub-Junior Fifth Court Rank), and so, in order to harmonize the date with this historical fact, a certain edition of *the Kogoshui* puts the date 13th day of the 12th month in the 3rd year of Daido, as that when Imbe-no-Hironari submitted *the Kogoshui* to the Imperial Throne. We believe, however, that the variations both in the dates and in Hironari's Court Rank, were inserted later by some unknown scribes and therefore the date when *the Kogoshui* was actually tendered to His Imperial Majesty may be that which is popularly believed, namely, the 13th day of the 2nd month in the 2nd year of Daido.

It is an historical fact that in the last year of Daido, A.D. 806, there was a controversy between the Imbe and the Nakatomi on the powers respectively entrusted to their families in the matter of religious ceremonies at the Imperial Court, and therefore it is most probable that Hironari made his first draft of *the Kogoshui* during the 1st year of Daido (806), or at the beginning of the next year (807),—as is stated in the passage of our *Kogoshui* text—and submitted it to the Emperor Heijo against his rival Nakatomi, thus making the best use of the opportunity afforded by that controversy between the two rival Houses. Therefore one of the most authentic official Japanese histories records:—

“Prior to this (the 10th day of the 8th month of the first

year of Daido), there had been a law-suit between the Nakatomi and the Imbe when they stated their respective cases as follows; the Nakatomi Family complained:

“It was the Imbe Family that was wont to manufacture official offerings for the gods but they never enjoyed the privilege of reciting a liturgy, therefore that family should not be sent as Imperial envoys to bring official offerings to any shrine.”

“The Imbe Family, however, protested against the accusation, saying:

“It is the right of the Imbe Family to present the Imperial sacrificial gifts to a shrine and offer prayer, therefore one or more members of that Family should be appointed as Imperial messengers to offer sacrifices at a shrine and the Nakatomi Family should be entrusted with the expiratory rites.”

“As the arguments of both parties were fairly well founded on historical grounds the final victory still hung in the balance. But on the same day, an Imperial Edict was issued, saying:

“According to the *Hihonshoki* (*Nihongi*) or *Chronicles of Japan*, when Amaterasu-O-Mikami concealed herself in the Heavenly Rock-Cave, Ame-no-Koyane-no-Mikoto, ancestor of the Nakatomi Family, and Futotama-no-Mikoto, ancestor of the Imbe Family, both united in offering prayer to Amaterasu-O-Mikami to persuade her to leave the cave, and hung five hundred large jewels linked together by an august string, on the upper branch of a fine sacred Sakaki tree with five hundred branches, which had been brought from the Heavenly Mt. Kagu; an eight-handed mirror on the central branches, and both blue and white-coloured



fine offerings on the lower branches.\* Hence it is correct that the Nakatomi and the Imbe should together share in offering prayers to the Gods.'

"And again, according to the *Jingiryo* (*Book of Administrative Law for the Shinto Religion*), on the occasion of the Prayer Service for the Yearly Harvest and of the Monthly Service at a shrine an official of the Nakatomi Family is to recite a liturgy and one of the Imbe is to deliver the Amatsu-Kami-no-Yogoto† or Congratulatory Address for the new Emperor in reference to the auspicious events of the Divine Age in Heaven, whilst the function of the Imbe is to present the Emperor with both the Mirror and the Sword—the Divine Imperial Regalia.

"In the Oharai or Great Purification Ceremony on the last days of the 6th and 12th months, an official of the Nakatomi Family is to present the expiatory offerings to the Emperor, while an official of the Fumi Family on the East and West of the Capital is to present the expiatory sword and recite the expiatory prayer in Chinese, and then an official of the Nakatomi Family is to deliver a congratulatory address in Japanese. An Imperial envoy who brings offerings to any shrine other than those shrines regularly appointed to be worshipped by the administrative law for the Shinto Religion shall be a person holding

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\*Vide W. G. Aston, *E.T.N.*, Vol. I, pp. 43, 44.

†Amatsu-Kami-no-Yogoto otherwise called "Nakatomi-no-Yogoto" or "Congratulatory Address by the Nakatomi Family" (Vide Fujiwara-no-Yorinaga's Diary, called "Taiki-Bekki" in Japanese edition).

the Fifth or a higher Court Rank, and also at the same time he should always be appointed by divination.

"So in sending Imperial envoys to a shrine to present offerings other than the regular sacrifices established by the administrative law, both the Nakatomi and the Imbe should be appointed, and all other things divine be conducted in strict accordance with the Shinto administrative law" (*The Nihonkoki*, Vol. XIV. *The Kokushi Taikei*, Japanese edition, Vol. III, p. 77).

#### CHAPTER IV

#### THE TEXT AND ITS COMMENTARIES

There are different manuscripts of *Kogoshui*, for instance, the Urabe manuscript (derived from the Heiman manuscript), the Ise, the Hirano and the Horyuji manuscripts existing as early as A.D. 1239, the facsimile of which was made by Mikanagi-Kiyonao of Ise in A.D. 1847, the Temmon manuscript, the facsimile of which was made by the late Dr. Inoue-Yorikuni some years ago. The oldest manuscript still extant and preserved in the Yoshida Family of Kyoto is a manuscript written in A.D. 1225 (the first year of Karoku). The second oldest manuscripts which are now preserved by Marquis Maeda-Toshitame in Tokyo, formerly the feudal lord of Kaga, seem to have been made a little later than the Karoku manuscript. We can say for certain that the block-printed book of *Kogoshui* was already in existence in A.D. 1685, when at the latest, Tatsuno-Hirochika published



the *Kogoshui Genyosho* and one must remember that this was the first block-printed *Kogoshui* in which together with the text a valuable commentary in Chinese is found. Later on, however, some of the succeeding commentaries are worth reading when we study the *Kogoshui* text. The following commentaries are always useful companions to the student, and amongst them, those written by Ikebe and by Kubo are the best:—

- (1) Ikebe-no-Mahari, *the Kogoshui Shinchu*.
- (2) Kubo-Sueshige, *the Kogoshui Kogi*.
- (3) Takada-Hakuo, *the Kogoshui Jimo Setsuge*.
- (4) Hirata-Atsutane, *the Koshicho*, Vol. I.
- (5) Tatsuno-Hirochika, *the Kogoshui Genyosho*.

#### CHAPTER V

### THE BOOK *KOGOSHUI* WRITTEN IN A CONSERVATIVE SPIRIT AGAINST THE THEN OVERWHELMING INFLUENCE OF CHINESE CULTURE

At the opening of the ninth century was a time when Chinese culture was gaining great influence in Japan. The mother of the Emperor Kammu was descended from a certain royal family of Kudara (*i.e.*, Pèkché), and the two celebrated Japanese Buddhist monks Dengyo Daishi (Saicho), Kobo Daishi (Kukai), and others were more or less affected by Chinese thought and civilization after visiting China. The Emperor Kammu in A.D. 785 and 787 gave orders that worship be paid to a heavenly god,

or rather Heaven Itself, at Katano in Kawachi Province, which Chinese religious custom is entirely alien to the original Shinto cult of old Japan (*The Shoku Nihongi*, Vol. XXXVIII, Vol. XXXIX. *The Kokushi Taiki*, Japanese edition, Vol. II, pp. 720, 735). There was another trend of thought, however, running counter to the spirit of the times which blindly accepted Chinese civilization then overpowering the country with irresistible force.— Nationalism *versus* foreign influence! Conservatism *versus* liberalism! So, according to *the Nihonkoki*, an historical book compiled under Government auspices, an Imperial Edict was issued in A.D. 809, which forbade the circulation of a suprious work, written from the standpoint of the Chinese and Korean immigrants, entitled *Wakan-Sorekitei-Fuzu* or *the Book on the Genealogies of All the Sovereigns Both at Home and Abroad*, it being injurious to social order in Japan, because it falsely asserts that the royal families of China and Korea as well as the Japanese are all sprung from one and the same God, Ame-no-Minakanushi-no-Kami, one of the greatest deities worshipped by the ancient Japanese, and thus blasphemes the highest heavenly ancestral God of the Imperial family of Japan (*Vide the Nihonkoki*, Vol. XVII. *The Kokushi Taiki*, Japanese edition, Vol. III, p. 95). Moreover, the appearance of *the Shinsen-Shojiroku* or *Register of Family or Clan Names* compiled in A.D. 815 by the Imperial Prince Manta and *the Daido Ruijuho* or *Work on the Japanese Medical Prescriptions Classified in the Daido Era* compiled in A.D. 808 by Abe-no-Sanenao, Izumo-no-Hirosada, etc., and *the Daido Hongi* compiled in the Daido Era (the beginning



of the 9th century), whose fragments—a description of some Shinto rites performed at the Ise Shrine—are still extant in the books entitled *Jingu Zatsureishu* and *Koji Satabumi*. *Vide the Gunsho Ruiju*, Japanese edition, Vol. IV, and the *Zoku Gunsho Ruiju*, Japanese edition, Vol. IV) is the surest evidence of the activity of counter-currents of the conservative nationalism to which Imbe-no-Hironari belonged. Hence his book *Kogoshui* was written in antagonism to and conflict with the “new tendency to ostentation and frivolity *versus* the ancient simplicity,” as stated in his preface.

TEXT

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A SCROLL OF GLEANINGS  
FROM  
ANCIENT STORIES  
TOGETHER WITH A PREFACE  
PART II

IMBE NO SUKUNO KAPU JUNIOR  
TEXT

Tradition says that writing was unknown in old Japan, so that all people, whether high or low, youthful or aged, handed down from history antiquity their sacred traditions verbally among themselves, remembering them from one generation to another. When, however, the art of writing was introduced, the Japanese began to discard the old simple way of transmitting orally their family traditions under the prevailing influence of the new tendency to civilization and industry which caused the people to seek again the ancient simplicity and desire those who remain faithful to the old manner of oral transmission. Hence, change after change occurred in the traditional accounts handed down during the long centuries, and consequently, as one generation is completely enough to forget the true origin and the exact nature of these cherished venerable traditions. Even although there certainly exist some official histories and private





A SCROLL OF GLEANINGS  
FROM  
ANCIENT STORIES  
TOGETHER WITH A PREFACE

BY

IMBE-NO-SUKUNE-HIRONARI, JUNIOR

SUB-FIFTH COURT RANK

Tradition says that writing was unknown in old Japan, so that all people, whether high or low, youthful or aged, handed down from hoary antiquity their sacred traditions verbally among themselves, memorizing them from one generation to another. When, however, the art of writing was introduced, the Japanese began to discard the old simple way of transmitting orally their family traditions under the prevailing influence of the new tendency to ostentation and frivolity which caused the people to revolt against the ancient simplicity and despise those who remain faithful to the old manner of oral transmission. Hence, change after change occurred in the traditional accounts handed down during the long centuries, and consequently, no one nowadays is competent enough to decide the true origin and the exact nature of those cherished venerable traditions. Even although there certainly exist some official histories and private

family records which describe ancient things as they actually were, yet your Imperial Majesty's humble servant finds that there still survive some others not mentioned in those written documents, which would probably by degrees sink into oblivion, unless your Imperial Majesty's humble servant make so bold as to endeavour to bring them to light. The gracious message which your Imperial Majesty was pleased to grant your humble servant has induced him gratefully to avail himself of this opportunity to submit to the Throne all the historical details that have been handed down and preserved in his family,—but which, nevertheless, to his great regret have not yet been published. Therefore now, animated by the spirit of righteous indignation, burning so long within him, he ventures to record his own beloved family tradition:—

According to one tradition, when Heaven and Earth began, the two Gods, Izanagi (The Divine Male) and Izanami (The Divine Female), having entered into conjugal relations begat the Great Eight Island Country, (1) its mountains and rivers, the Sun-Goddess, (2) and the Moon-God, (3) and finally the God Susano-o the Impetuous Male God (4).

This Susano-o, however, wept and wailed so much that he caused people to die untimely deaths and the mountain greens to wither. Therefore his Divine Parents angrily decreed: "Now that thou art become so exceedingly wicked, thou shalt no longer remain with us, but must descend to the Nether Land or Hades."

Another legend says that when Heaven and Earth divided



the names of the Gods who were born in the midst of Heaven were, (1) Ame-no-Minaka-Nushi-no-Kami (5) or the Divine Lord of the Very Centre of Heaven; (2) Takami-Musubi-no-Kami (6) or the Divine Male (or Lofty) Producer (otherwise known as Sumeragamutsu-Kanrogi-no-Mikoto, (7) *i.e.*, the Divine Male Ancestor); (3) Kami-Musubi-no-Kami, or the Divine Female Producer (otherwise called, Sumeragamutsu-Kanromi-no-Mikoto, or the Divine Female Ancestor, whose son, Ame-no-Koyane-no-Mikoto, became the ancestor of the Nakatomi Family of Asomi rank (8)).

Takuhata-Chichi-Hime-no-Mikoto (Mother of the heavenly ancestor Amatsu-Hiko-no-Mikoto (9)) was the daughter of Takamimusubi-no-Kami, and Ame-no-Oshihi-no-Mikoto (Ancestor of the Otomo Family of Sukune rank (10)) and Ame-no-Futo-Tama-no-Mikoto (Ancestor of the Imbe Family of Sukune rank) were his sons. Among the adherents of Futo-Tama-no-Mikoto are Ame-no-Hiwashi-no-Mikoto (Ancestor of the Imbe Family of Awa Province in Shikoku), Ta-oki-Ho-Oi-no-Mikoto (11) (Ancestor of the Imbe Family of Ki-i-Province), Kushi-Akaru-Tama-no-Mikoto, (12) Ancestor of the Tamatsukuri Family of Izumo Province, and Ame-no-Mahitotsu-no-Mikoto, Ancestor of the Imbe Family of the Tsukushi and Ise Provinces. When Susano-o-no-Kami was going up to Heaven, in order to bid farewell to the Sun-Goddess (Amaterasu-O-Mikami), Kushi-Akaru-Tama-no-Mikoto met him on the way and offered him some beautiful curved jewels. Susano-o-no-Kami accepted the gift, and presented the jewels to the Sun-Goddess, and thus established a Covenant

between those two deities and by virtue of these jewels, (13) the child Akatsu-no-Mikoto (14) (one of our Heavenly Ancestors) was born. Amaterasu-O-Mikami brought up this boy, Akatsu-no-Mikoto, with maternal affection and especial care, frequently carrying him in her protecting arms. This fact originated the Japanese expression "Wakago," which denotes a child held under its mother's arm (The now current Japanese term for an infant, "Wakago," is derived from the word "Wakigo").

Then Susano-o-no-Kami's conduct towards Amaterasu-O-Mikami was also excessively rude and he often resorted to one or another form of violence, such as breaking down the divisions of the rice-fields; filling up the irrigating channels; opening the flood-gate of the sluices; sowing seed over again; erecting rods in the rice-fields; (15) flaying live animals backwards, and spreading excrement over the doors (16) (When the Sun-Goddess was toiling in her rice-fields, Susano-o-no-Kami would stealthily creep there and erect rods in order to demonstrate his right of ownership over the fields; sowing seed again in the fields which had been already sown by Amaterasu-O-Mikami, so as to injure her first sown seed, thereby causing the quality of the rice to deteriorate; breaking down the low, narrow dykes, which divide rice fields from each other; filling up the channels of ditches through which the Sun-Goddess made the streams of water flow in order to irrigate the rice plants; mischievously leaving open the flood-gates of the sluices when unnecessary. For example, when Amaterasu-O-Mikami was about to celebrate the Ni-Name-Matsuri or New Rice-Crop Feast, Susano-o-no-Kami sacrilegiously



polluted her Festival-Hall by spreading excreta upon the doors of her sacred hall, and while the Goddess was occupied in weaving, Susano-o flayed backwards a living colt and flung it into her sacred hall. Thus one readily sees that the origin of both agriculture and the art of weaving date back to the Divine Age. Susano-o-no-Kami's misdeeds are styled "heavenly offences" and nowadays we are familiarized with them through the "Ritual of Great Purification" which is recited from time to time by Shinto priests of the Nakatomi Family).

Hereupon Amaterasu-O-Mikami was greatly incensed, and entering into the Heavenly Rock-Cave, closed its door and concealed herself therein. Consequently, the eternal night of darkness or pitch-darkness prevailed, so that no one could discern between the day and the night. Then all the gods were at a loss how to act, for without light no work could be done. Then Takami-Musubi-no-Kami summoned a council of the Eighty Myriads of Gods on the Dry Bed of the Eight-Sand-Bank-River in Heaven, (17) and enquired what emergency-measures should be taken in order to rectify matters. In response Omoikane-no-Kami, the God of Profound Knowledge and Foresight, proposed the following scheme to induce Amaterasu-O-Mikami to return from her hiding place in the Rock-Cave; Futotama-no-Kami was to be appointed to make "nigite," i.e., offerings of fine cloth in aid of the gods of different callings, and, for example, it was decided that Ishikoritome-no-Kami (Son of Ame-no-Nukado-no-Mikoto and the ancestor of the Kagami-tsukuri or Mirror-Making Family) should construct a mirror, resembling in form

the disk of the sun, *i.e.*, an image of Amaterasu-O-Mikami, out of copper brought from the Heavenly Mt. Kagu. Nagashiraha-no-Kami (Ancestor of the Omi Family in Ise Province. "Shiraha," the ordinary name of cloth at the present day, originated from the name of this god) was to make "aonigite," *i.e.*, fine offerings of blue-coloured hempen cloth, whilst Ame-no-Hiwashi-no-Kami and Tsukuimi-no-Kami were bidden to make "shiranigite," *i.e.*, fine offerings of white cloth woven from the paper mulberry (Tradition says that at that time, both hemp and mulberry grew luxuriantly in a night after being planted), Ame-no-Hazuchio-no-Kami was to weave cloth of beautiful variegated colours, the Goddess Ame-no-Tanabata-Hime was to weave the divine robes (anciently called "nigita"), the task attached to Kushi-Akaru-Tama-no-Kami was to link together five hundred large jewels on an august string, Taoki-Ho-Oi-no-Kami and Hikosashiri-no-Kami were to build according to the heavenly standard of measurement (*i.e.*, measures of varying size and some measuring tools) a beautiful sacred hall of choicest timber brought from different valleys, and besides, were to make hats, spears, and shields, and lastly, Ame-no-Mahitotsu-no-Kami was ordered to make various kinds of swords, axes, and cast tinkling bells of iron.

When all this was finished, they were to bring a fine sacred "sakaki" (18) tree with five hundred branches, from the Heavenly Mt. Kagu, and hang jewels (19) on its upper branches, a mirror on its central branches both the blue and white-coloured choice cloth offerings on the lower branches, and then Futotama-no-Mikoto was earnestly to eulogize the great Goddess Amaterasu-O-



Mikami, and the assistant priest Ame-no-Koyane-no-Mikoto to recite a liturgy.

Ame-no-Uzume-no-Mikoto ("Uzume" signifies a strong, brave woman, in whose bosom beats the unconquerable heart of a man, and therefore we Japanese still call such a woman "osushi," which is identical in meaning with "Uzume" and differs only in pronunciation), should then arrange a wreath of spindle-tree leaves and threw a scarf made of club moss around her shoulders, and holding bamboo grass and leaves from the "oke" tree (20) in one hand and a spear adorned with tinkling bells in the other, should skillfully perform in company with the other gods an inspired religious dance, *placing a tubbottom upwards* (21) (signifying an oath) and kindling sacred bonfires, before the Heavenly Rock-Cave.

Thus doing, as Omoi-Kane-no-Kami had suggested, they, first endeavoured to construct a mirror, as an image of the Sun-Goddess, but as the first mirror made by Ishikori-Tome-no-Kami was slightly defective and therefore unable to use (This mirror is the Deity at Hinokuma in Ki-i Province), but a second was then moulded which was ideally beautiful (This Mirror is the Deity of the Ise Shrine). When all this had been done, Futotama-no-Mikoto prayerfully recited a liturgy full of eulogizing words:—

"The august Mirror in my hand is spotless and indescribably beautiful as though it were thine own august image; pray open the Cave-door and behold it."

Ame-no-Koyane-no-Mikoto also participated in this function.

Then Amaterasu-O-Mikami be-thought, "How is it that the

Gods can enjoy such merry-making even when the world is wrapt in darkness, because I have concealed myself in this Cave?" Thus saying, she slightly opened the Cave-door and gazed secretly at the joyous scene without. Then, as pre-arranged, Ame-no-Tachikarao-no-Kami opened the Rock-Cave door and induced the Goddess to remove to the new palace they had constructed for her, and Ame-no-Koyane-no-Mikoto and Futotama-no-Mikoto encircled the new divine dwelling place with an august sun-rope (now called "shirikumenawa" (22) or bottom-tied rope to represent the shadow of the sun), O-Miya-no-me-no-Kami (23) waiting upon Amaterasu-O-Mikami (O-Miya-no-me-no-Kami is a goddess miraculously born of Futotama-no-Mikoto, waiting upon Amaterasu-O-Mikami, just like a Maid of Honour in the Imperial Court waits upon the Emperor and please His Imperial Majesty by soothing, cheerful and kindly words, thus serving as an intermediary between sovereign and subject she thereby brings both into affectionate and harmonious relationship, and Toyo-Iwa-Mado-no-Mikoto (24) together with Kushi-Iwa-Mado-no-Mikoto (25) being on guard duty at the Gates (Those two Gods were born of Futotama-no-Mikoto like O-Miya-no-me-Kami).

The Sun-Goddess coming forth from the Rock-Cave now illuminated the sky and consequently the spectators were enabled to distinguish one another's faces once more. Over-flowing with joy, they loudly cried:

"Ahare, ahare!" (signifying that the sky is now illuminated)

"Ana omoshiroshi!" ("O how delightful it is again to see each other's faces!")



"Ana tanoshi!" ("What joy to dance with out-stretched hands!")

"Ana Sayake oke!" ("How refreshing and reviving! just like the rustling sound of breezes softly whispering in bamboo grass, or through the leaves of the trees playing sweet melodies of natural music!")

Then the two gods Ame-no-Koyane-no-Mikoto and Futotama-no-Mikoto respectfully besought the Sun-Goddess never more to hide her face.

As a punishment for bringing about this catastrophe the Gods inflicted on Susano-o-no-Kami a heavy expiatory fine with the hair of his head, his finger and toe nails being cut off for his offence; and then satisfied, they banished that evil God Susano-o from Heaven. Susano-o-no-Kami then descended to the banks of the River Hi in Izumo Province, where with his heavenly ten-span sword (The sword, otherwise called Ame-no-Haha-Kiri, is now preserved at the Iso-no-Kami Shrine. The Japanese word for "serpent" is "haha," so that the Ame-no-Haha-Kiri Sword signifies the weapon by which the monstrous serpent was slain), he had slain a serpent with an eight-forked head and tail, in whose tail was concealed a divine sword called "Ame-no-Murakumo-no-Tsurugi" or the Heavenly Sword of Assembled Clouds (so named, because above the monstrous serpent there always hung a mass of miraculous clouds. The Imperial prince Yamato-take-no-Mikoto on his expedition in the eastern provinces, thanks to the miraculous virtue of this same divine sword, narrowly escaped from falling to a victim to the enemy's treacherous

strategy by mowing away the grass of the wilderness of Sagami Province. From that time on, owing to the Prince's miraculous escape from danger, the sword whose ancient name was "Ame-no-Murakumo" was called "Kusanagi-no-Tsurugi" signifying "Herb-quelling or Grass-mower Sword"). Susano-o-no-Kami presented the Heavenly Gods with this sword.

Then Susano-o-no-Kami married a daughter of a local god who bore him a son named Ona-Muchi-no-Kami (This God is variously known as Omono-Nushi-no-Kami, Okuninushi-no-Kami, and Okunitama-no-Kami, who being now at Omiwa in Shiki-no-Kami District, Yamato Province, is also called Omiwa-no-Kami), (26) and then Susano-o-no-Kami went over to the Ne-no-Kuni or Nether Land.

Onamuchi-no-Kami together with Sukunahikona-no-Kami (this God was the son of Takamimusubi-no-Mikoto (Kami), and he went over later to the Tokoyo-no-Kuni—a far distant land) (27) did his best to carry out his programmes of ministering to the welfare of both men and animals: for example, both these Gods instructed living beings how to heal diseases by means of medicine and the efficacious use of certain magical incantations by which all calamities inflicted upon them by birds, beasts, reptiles, and insects could be dispelled. All that our Japanese people then learned under these two Divine Culture-heroes was so important and useful that they and their descendants have ever since enjoyed the bounteous grace of these divinities. The heavenly ancestor Akatsu-no-Mikoto took to wife Takuhata-Chichi-Hime, daughter of Takamimusubi-no-Kami, who bore him



a son, this heavenly son being called Amatsuhiko-no-Mikoto, *i.e.*, the August Grandson (because he was the grandson of Amaterasu-O-Mikami and Takamimusubi-no-Kami).

It was, then, the intention of Amaterasu-O-Mikami and Takamimusubi-no-Mikoto (Kami) that the August Grandson should be brought up in Heaven above and take charge of the rule of the Central Land of Luxuriant Reed Plains. So the two heavenly messenger gods Futsunushino-Kami (the son of Iwatsutsu-me-no-Kami, and now worshipped at Katori in Shimosa Province) and Takemikatsuchi-no-Kami (the son of Mikahayahi-no-Kami, and now worshipped at Kashima in Hitachi Province) descended from the Plain of High Heaven to this land of Japan and completely subdued those who opposed their divine troops.

Onamuchi-no-Kami presented his pacifying spear to the heavenly messenger-gods, and withdrew with his son, Kotoshiro-nushi-no-Kami, saying: "I subdued my foes on the globe with this spear, so in future it will be most useful for the Heavenly Grandson to preserve the country in peace and order. Now, therefore, we shall humbly withdraw before the Heavenly Grandson." Both Onamuchi-no-Kami and Kotoshironushi-no-Kami thenceforth disappeared from the face of the earth, leaving the two Heavenly Messenger-gods to carry on their work of subduing their hostile powers, and when it was completed they triumphantly reported the result of their mission to the Heavenly Throne. Then the Divine Ancestress Amaterasu-O-Mikami and Takami-Musubi-no-Mikoto (Kami) issued an Imperial Edict, (28) saying, "The Luxuriant Land of Reed Plains is a country which

our descendants are to inherit; go, therefore, our Imperial Grandson and rule over it! and may our Imperial lineage continue unbroken and prosperous co-eternal with Heaven and Earth!"

Then, the celestial Ancestors presented the Heavenly Grandson with the two Sacred Treasures, (29) the Yata-no-Kagami (Eight-handed, *i.e.*, Large Mirror) and the Kusanagi-no-Tsurugi (Herb-queller or Grass-Mower Sword), *i.e.*, the Divine Regalia, together with the jewels and the spear, and said.

"Whenever you gaze upon this sacred mirror, you behold our sacred selves, reflected, in it. So regarding it, you will find it holy, and must therefore reverently worship it, ever keeping it beside your couch and in the privacy of your own room" (30).

Moreover, the Heavenly Ancestors caused Ame-no-Koyane-no-Mikoto, Futotama-no-Mikoto and Ame-no-Uzume-no-Mikoto (31) to descend from Heaven, in attendance on the Heavenly Grandson, and then issued this Divine Imperial Edict (32):

"On our part we (33) shall worship in the Sacred Precincts of Divine Trees and Holy Stones in behalf of the Heavenly Grandson, and Ye, (34) Ame-no-Koyane-no-Mikoto and Futotama-no-Mikoto, shall go down to the Central Reed Plains with the Divine Trees and reverently pray to the gods for the welfare of the Heavenly Grandson, guarding him in your attendance under the same roof against all emergencies, and serving him with the same rice that was found in the Heavenly (35) rice-fields, and Futotama-no-Mikoto shall perform his duties on the earth with the gods belonging to different hereditary corporations just as they were wont to do in Heaven." Thus those Gods (36) were



transferred from Heaven to the suite of the Heavenly Grandson when he descended to this earth. On the same occasion the above Imperial Edict (37) thus continued to Omono-Nushi-no-Kami:

"Henceforth thou shalt guard the Heavenly Grandson against danger by the aid of the Eighty Myriads of Gods under your command." Then, Ame-no-Oshihi-no-Mikoto, ancestor of the Otomo Family, heavily armed with weapons, and Ame-no-Kushitsu-O-Kume, ancestor of the Kume Family, in joint command, were ordered to descend from Heaven at the head of the Imperial Body Guards.

When the Heavenly Grandson was about to descend, the advance guard returned and gave an alarm, saying:

"There is a strange god at the eight forked cross-ways of Heaven, whose nose and back are seven hand-span broad and some seven feet long, and whose mouth, posterior and especially the eyes awfully resemble a bright eight hand-span mirror." Then the Gods in the Heavenly Grandson's suite were to be sent to challenge the monstrous stranger upon the road but not one of the Eight Myriads of Gods was bold enough to do so. Then, by the divine command, Ame-no-Uzume-no-Mikoto, the Heavenly Lady of Dauntless Spirit, was sent to confront him, with her waist band lowered below the navel and with her breasts laid bare, and she laughed at him mockingly. The God of the Cross-ways asked, "What do you mean by that?" Ame-no-Uzume-no-Mikoto responded, "Who are you? and why do you obstruct the way during the descent of the Heavenly Grandson to the earthly land?" The God of the Cross-ways replied, "On hearing the news

of the Heavenly Grandson's descent to earth, I came respectfully to meet and guide him. I am the Great God Saruta-Hiko (38)."

Ame-no-Uzume-no-Mikoto then enquired, saying: "Will you be his herald, or shall I?" "Will I? of course, I will," answered Saruta-Hiko. Then Ame-no-Uzume-no-Mikoto asked again, "Where are you going? and, whither do you intend to lead the Heavenly Grandson? So this Saruta-Hiko replied, "The Heavenly Grandson is to go to the wondrous peak of Takachiho in Hyuga, Tsukushi, and I shall proceed to the River Isuzu at Sanagata in Ise; and as you are the first to make my acquaintance, you will please accompany me thither." Then Ame-no-Uzume-no-Mikoto returned to the Heavenly Grandson and reported these things. The Heavenly Grandson descended to the Wondrous Mountain Peak from the Plain of High Heaven, as Saruta-Hiko expected, and Ame-no-Uzume-no-Mikoto accompanied Sarutahiko to Ise, as he had invited her (Ame-no-Uzume-no-Mikoto is the ancestress of the Sarume (39) Family of Kimi rank, the words "Saru-Me" meaning "she-monkey" and being derived from the name of the God Saruta-Hiko, whom Uzume-no-Mikoto first encountered on the march from Heaven to the earthly land. So this is the reason why both the male and the female of the Sarume Family of Kimi rank are alike styled "Sarume-no-Kimi").

Thus, from generation to generation, we see that all the gods were in the Heavenly Grandson's service and each with his own hereditary calling, as the Heavenly Imperial Edict had dictated. The Heavenly Ancestor Hikoho-no-Mikoto married Toyotamahime, the Sea-God's daughter, and she bore him Hiko-



nagisa-no-Mikoto (40). When this son was expected a new hut was built on the seashore for his birth. Ame-no-Oshi-Hito-no-Mikoto, ancestor of the Kani-Mori Family of Muraji rank, waited upon the divine son, clearing away the "kani," *i.e.*, crabs with a broom and laying mats around for his mothers comfort. From this incident originated the hereditary title of Kani-Mori (now called "Kamu-Mori," which is a modification of the words "Kani-Mori," *i.e.*, one who brushes away the kani or crabs).

When the Emperor Jimmu (41) conquered the eastern provinces, (42) Hino-Omi-no-Mikoto, ancestor of the Otomo Family, commanded the Imperial forces, and rendered the most distinguished services to His Majesty, subduing all the hostile powers, and Nigihayahi-no-Mikoto, ancestor of the Mononobe Family, surrendered respectfully with his numerous soldiers, killing one (43) who obstinately resisted the Imperial army to the last. Therefore Nigihayahi-no-Mikoto was deservedly rewarded for his loyal submission to the Emperor, and Shiinetsu-Hiko, ancestor of the Oyamato Family, rendered the distinguished services to the Imperial fleet on the sea, (44) thus fulfilling the duties allotted to him on Mt. Kagu. Lastly, Yatagarasu, ancestor of the hereditary lords of Kamo-no-Agata, came flying in the form of a crow, this very fact being itself an auspicious omen, served as an encouraging guide to the Imperial army in the rugged Uda mountains (45).

After a hard fight they succeeded in vanquishing all the diabolic foes, and peace and order reigned throughout the whole Empire, and in consequence thereof Kashihara in Yamato became

the capital of Japan, and the Imperial Court was established there.

The descendants of both Taoki-Ho-Oi-no-Mikoto and Hikasa-shiri-no-Mikoto, under the guidance of Ame-no-Tomi-no-Mikoto (a descendant of Futotama-no-Mikoto), obtained the needful timber from the mountains, for building the "Mi-Araka" (46) (Imperial Palace), felling the trees with consecrated axes and mattocks. Their success in so building it is often phrased: "Making stout the pillars of the august abode upon the nethermost rock-bottom and raising the cross-beams of the roof to the Plain of High Heaven for the august residence of the sovereign Grandson (47)." Even at the present day we have amongst us the two branches of the Imbe Family, who are descended from those who procured the timber required for the erection of the Imperial Palace, and from those who served as carpenters on that occasion. They are now respectively dwelling at the Miki (48) and Araka villages, in Nagusa-Kori, Ki-i Province. And this proves how important a part the Imbe Family played in the erection of the Imperial Palace there at that early date. By Imperial command Ame-no-Tomi-no-Mikoto, together with all the branches of the Imbe Family, made several sacred treasures,—such as mirrors, jewels, spears, shields, paper-mulberry, hemp, etc.

The descendants of Kushi-Akaru-Tama-no-Mikoto made "mihogitama" or august, auspicious, sacred jewels (In archaic Japanese, "mi" may mean "august" or "sacred," and "hogi" or "hogu" literally means "to congratulate," hence "mihogi-tama" can be rendered "august, auspicious, sacred jewels") and their



descendants still reside in Izumo Province, and some jewels are found among their annual tribute to the Imperial Court. The descendants of Ame-no-Hiwashi-no-Mikoto employed themselves in cultivating hemp and paper-mulberry trees and in weaving coarse cloth out of these materials. In obedience to the Emperor's command, Ame-no-Tomi-no-Mikoto taking with him the descendant of Hiwashi-no-Mikoto migrated to Awa (49) Province in search of fertile soil suitable for the cultivation of the above plants. The descendants of this family are still living in that district and at the celebration of the first Autummal Harvest Festival after the enthronement of a new emperor, they pay tribute of paper-mulberry, hemp, coarse cloth, and several other things to the Imperial House. The survival of the name O-e (literally, hemp planting) in that locality of Awa Province proves that there was formerly a district where such useful plants as paper-mulberry, hemp, etc., were highly cultivated.

Ame-no-Tomi-no-Mikoto next proceeded to the eastern districts of Japan with some members of the above mentioned Imbe Family of Awa in Shikoku to search for another fertile land wherein to cultivate similar plants. Hence that land, when found being luxuriant for rice, hemp, etc., was called Fusa-no-Kuni (In archaic Japanese "asa," i.e., hemp is called "fusa," and we still have "Upper and Lower Districts of Fusa").

The land where the "yu," paper-mulberry trees, grew abundantly, was called Yu-Ki-no-Kori.

The district occupied by some branches of the Imbe Family is now known as Awa-no-Kori (i.e., the present Awa Province).

Here Ame-no-Tomi-no-Mikoto erected a Shinto shrine to his ancestral God, Futo-Tama-no-Mikoto. It is called the "Awa Shrine," and consequently we find a branch of the Imbe Family among the people attached to it. Those who being descended from Ta-Okī-Ho-oi-no-Mikoto were in charge of making spear-rods, when they settled in Sanuki Province, used to present tribute to the Imperial Court in the form of eight hundred spear-rods in addition to the ordinary tributary goods. All these historical facts prove that my contentions are indisputable. Then, in strict obedience to the ordinance of the two ancestral Heavenly Gods, (50) a holy site with sacred trees and stones was erected in the Imperial Court and in consequence the following divinities were worshipped there, *viz.*:—Takamimusubi (51) (The Divine Male Producer), Kami-Musubi (52) (The Divine Female Producer), Tamatsume-Musubi (53) (The Soul-detaining Producer), Iku-Musubi (54) (The Vivifying Producer), Taru-Musubi (55) (The Producer of Perfect Bodily Health and Strength), and O-Miya-no-Me-no-Kami, (56) Kotoshironushi-no-Kami, (57) Miketsu-Kami (58) (Homage is now paid to these Eight Gods by the Court Priestesses (59) of Shinto), Kushi-Iwamado-no-Kami, (60) Toyo-Iwamado-no-Kami (Homage is now rendered to these Gods by the Shinto Priestess of the August Gates), the Gods of Ikushima (61) (The Guardian-Spirits of the Great Eight Island-Country, (62) whose worship is in charge of the Shinto priests of Ikushima), and the Gods of Ikasuri (63) (The Guardian-Spirits of the Imperial Court Grounds whose worship is entrusted to the Shinto Priestesses of Ikasuri). Hino-Omi-no-Mikoto, Chief of the Kume



Family, served as a guardian at the Imperial Gates, while Nigihayahi-no-Mikoto, with some of the Mononobe Family who were attached to the Court under him, prepared a number of spears and shields as protective weapons for the emperor. When they had assured themselves that all was right, Ame-no-Tomi-no-Mikoto, assisted by the members of the Imbe Family, held up the sacred Mirror and sacred Sword, (64) the Divine Imperial Regalia, and with deep reverence placed them in the Imperial Chief Hall, hanging the jewels, and laying out the offerings in due order, before reciting a liturgy, called "Otono-Hogai," (65) *i.e.*, the Ritual for Bringing Luck or Invoking Blessing to the Great Palace (mentioned in the book annexed hereto (66)), then the religious service for the Guardian Gods of the Imperial Gates was solemnized (The Ritual being that named in the above book (67)).

At the close of these functions, the members of the Mononobe Family displayed the spears and shields to the general public, whilst those of the Kume Family serving under the Otomo Family exhibited the weapons. The men who represented these two families opened the gates widely to allow those who desired to render homage to the Central Court, and witness the august scene to do so, so that they might realize the nobility and majesty of the Imperial Throne!

In those olden days, when the gods and our Japanese sovereigns were not widely differentiated, they were wont to share the same couch, under the same roof, so that the distinction between the two kinds of property, human (*i.e.*, sovereign) and

divine, not being yet determined, the storehouse attached to the Palace called "Imikura," i.e., Consecrated Treasury, was in the hereditary charge of the Imbe Family.

Ame-no-Tomi-no-Mikoto was commanded to make the great offerings to the gods together with the members of the different families under his rule, and after that Ame-no-Taneko-no-Mikoto (The grandson of Ame-no-Koyane-no-Mikoto) took a priestly office in order to expiate the Heavenly (38) and Earthly (69) Offences (I have already explained what the Heavenly Offences are, and as regards the details of the Earthly Offences committed by people here on earth, see the "Ritual of Great Purification" (70) customarily recited by the Nakatomi Family), and then in the Sacred Enclosure newly erected on this auspicious occasion, Ame-no-Tomi-no-Mikoto laid out various offerings in the newly-built Sanctuary and recited a liturgy in honour of the Heavenly Gods, and in deep gratitude offered thanks to the Gods of Heaven and Earth, on the Emperor's behalf for the divine favours bestowed on His Majesty. This office for the divine worship at the Imperial Court was in charge of the Nakatomi and Imbe Families, whilst the sacred symbolic dance was the hereditary profession of the Sarume (71) Family of Kimi rank, and the other families had each an hereditary right of service to the Imperial Court.

When the Emperor (Sujin) reigned at the Mizukaki Palace in Shiki (72), the same Emperor began to feel uneasy at dwelling on the same couch and under the same roof, beside the Mirror sacred to Amaterasu-O-Mikami and the Herb-quelling Divine



Sword, and being greatly overwhelmed by their awe-inspiring divine influence, His Majesty ordered his daughter Toyosuki-Irihime to remove these Sacred Objects to Kasanui (73) village in Yamato Province, and there established a new holy site, or enclosure, planted with sacred trees and setting up stones, to enshrine these Divine Emblems, and he appointed the Imperial Princess Toyosuki-Irihime to be the guardian priestess thereof, and His Majesty directed the people descended from Ishikoritome-no-Mikoto and Ame-no-Mahitotsu-no-Kami to make a Mirror and a Sword under the guidance of the Imbe Family, similar to the originals. The new Mirror and Sword are the identical sacred emblems which the Imbe Family offer to the Emperor as the divine insignia at his enthronement ceremony which protect the legitimate sovereign against hostile evil powers. On the evening when the solemn religious ceremonies were conducted at the removal of the Divine Regalia, all the courtiers were present and entertained at a consecrated dinner through the whole night, singing:

*"Miya bito no (74)*

*O-o-yo sugarani*

*Iza to-o-shi*

*Yuki no Yoroshi mo*

*O- o- yo sugara ni."*

(This song is still sang in modified version as follows:—

*"Miya-bito no (75)*

*O- o- yo sogoro mo*

*Hiza to-o-shi*

*Yuki no yoroshi mo*

*O- o- yo sogoro mo.”)*

In the sixth year of his reign, the same Emperor having worshipped the eighty myriads of gods, the shrines in honour of the Gods of Heaven and Earth were erected, and land and houses allotted for the Divine service (76). It was in the reign of this Emperor that regular taxes were for the first time imposed upon Japanese men and women. The men were to pay them by hunting wild animals in the mountains and fields, whilst the women were to pay by means of their handicraft at home. Established once for all as a State-institution, this ordinance has never been abrogated, and we Japanese still bring to the shrines the skins of bears and deer, stags' horns, and cloth as offerings, when worshipping the gods.

In the days of the Emperor (Suinin) reigning at the Tamaki Palace in Makimuku (77) His Majesty appointed Yamato-Hime-no-Mikoto (who was his second daughter by his consort Sahohime) (78) to be the Imperial guardian-priestess sacred to Amaterasu-O-Mikami, and in obedience to a divine revelation she erected a shrine to that Goddess beside the river Isuzu in Ise Province, and Abstinence Palace (79) was attached thereto in which consecrated abode the Imperial priestess as consecrated Abbess dwelt. As these matters were previously ordained by Amaterasu-O-Mikami and Chimata-no-Kami in Heaven, they now actually took place on earth. Chimata-no-Kami had already settled at Ise long before this Emperor dedicated the Shrine of Isuzu to Amaterasu-O-Mikami.



It was in the present age that bows, arrows and swords were first offered as votive gifts to the Gods, and land and houses again appointed to the divine service.

It was in the same Emperor's reign that Ame-no-Hihoko, (80) the Prince of Shiragi (Silla), arrived in Japan, and the Grand Shrine sacred to that Korean Prince is the Shrine in Izushi-Kori, Tajima Province.

During the Emperor (Keiko)'s reign at the Hishiro Palace in Makimuku, (81) he ordered the Imperial Prince Yamatotake to subdue the eastern barbarians. That dauntless prince, making a detour, first proceeded to Ise to worship at the Shrine of the Sun-Goddess, and there the guardian-priestess Yamatohime, bestowed on him the Kusanagi Sword or Divine Herb-quelling Sword and thus admonished him: "Be prudent and careful of yourself, and be never remiss in your duties."

Prince Yamatotake, returning in triumph from his eastern expedition, spent a month and more in Owari Province with Miyasuhime as his consort. Then, leaving the Divine Sword (82) in her charge, he went alone on foot up Mt. Ibuki and, poisoned by the noxious vapour there, he died. From that time forward the Kusanagi Sword was enshrined at Atsuta, in Owari. And to my regret the Atsuta Shrine has not enjoyed any of the special privileges due to its divine honour (83).

In the days of the Empress (Jingo) who was reigning at the Wakasakura (84) Palace in Iware, the Gods of Suminoe (85) revealed themselves. An expedition went to Shiragi (Silla), led by the Empress herself, and all the three Kara (the whole land

of Korea) were subdued. The King of Kudara (Pekche) sincerely welcomed the Japanese authority in the Korean peninsula and thenceforward he ever remained loyal to Japan.

During the reign of the Emperor (Ojin) at the Toyoakira Palace in Karushima, (86) the King (87) of Kudara (Pekche) sent as tribute to the Imperial Court a learned man named Wani (Wang-in), who founded the Fumi Family of Obito rank dwelling in Kawachi. Yutsuki, (88) ancestor of the Hata Family of Kimi rank, was also naturalized in Japan, with a number of people under him who were living in his one hundred and twenty estates in Korea, and Achi of Omi rank, ancestor of the Aya Family of Atae rank, arrived in Japan and offered allegiance to the Emperor, bringing with him to the Empire the numerous inhabitants of his seventeen estates in Korea. These immigrants who arrived from Hata (89), (Shin or Chin), Aya (Kan or Han), and Kudara, became naturalized in this country. Each of these groups of people were numbered by tens of thousands, nevertheless, it is most deeply to be regretted that their services to Japan have, so far, not been publicly recognized; and, still further, that the homage due to the divine spirits of their respective ancestors is not yet paid with due religious ceremonies under the auspices of the Imperial Japanese Government, although their respective shrines were privately erected for worship by their own descendants.

In the reign of the Emperor (Richu) who dwelt at Nochi-no-Iware-Wakasakura (90) Palace in Iware (where the Empress Ingo had previously ruled), an Household Treasury beside the Sacred Treasury (91) which had hitherto been used for both Sov-



ereign and Deity was erected to house the Imperial household property, because ever since the Empress Jingo's conquest, Korea had continued to pay tribute to Japan, and, consequently in the course of years our national wealth had greatly increased. Achi-no-Omi (92) and the learned sage Wani of Kudara were therefore appointed recording officers in charge of the Treasury accounts, and then for the first time the institution of an hereditary corporation attached to the Treasuries was established.

In the days of the Emperor (Yuryaku) who reigned at the Asakura Palace in Hatsuse, (93) the members of the Hata Family became dependent on other families unrelated to their original house.

The Emperor, however, graciously favouring the Hata chieftain, Sake-no-Kimi, who served at the Imperial Court, was pleased to gather again all the scattered members of that family and place them under the control of Sake-no-Kimi, who with 180 excellent co-operation of his work people, presented taxes to the Imperial Court of fine silks, with which he filled the palace courtyard.

Therefore, he was styled "Uzumasa" (94) (This word "Uzumasa" in Japanese signifies "to increase and pile up." These taxed soft silks when worn are very pleasing to the skin, and so the family name Hata or Hada meaning "skin" originated. With these same silks they covered the hilt of the sacred sword when worshipping at the Shinto shrine, and that ancient custom still remains unchanged (95). Thus we see how the silk weaving industry was originated by the Hata Family in Japan). As the years rolled on, the number of the tributary goods paid into the

Imperial Court from the different provinces increased exceedingly, so that a Great Treasure-house had to be constructed for their reception and Soga-no-Machi-no-Sukune was appointed Superintendent of the Three Treasuries (namely, the Imikura or Sacred Treasury, the Uchikura or Treasury of the Imperial Household, and the Okura or Great Treasury) (96), whilst the Hata Family were entrusted with depositing, putting in and taking out the tributary goods, and the two Fumi Families on the East and West of the Capital (97) were appointed officers in charge of the account books for the tribute preserved in the Three Treasuries. Hence the two family names "Uchikura" and "Okura" were conferred on the Aya (98) (Kan) Family, and this is the reason why the descendants of the Hata (Shin) and Aya (Kan) Families belong to the Kurabe or Hereditary Corporation attached to the Treasuries and are still entrusted with the Superintendence of the Treasuries.

When the Empress (Suiko) reigned at the Oharida Palace, (99) the descendants of Futotama fell into insignificance, but, thanks to the Imperial grace, they were still permitted to retain the office of a Court Shinto Priest, although greatly ruined and far inferior in rank to that of their ancestors.

In the fourth year of Byakuho, (100) when the Emperor (Kotoku) reigned at the Toyosaki (101) Palace at Nagara (102) in Naniwa, (103) Sakashi, (104) a member of the Imbe Family, holding Obito rank, whose cap grade was the Lesser Shoke (105) or Small Flower, was appointed Chief of the Shinto Priests at Court (The present Jingi Haku (106) or Sacerdotal Chief of



Shinto), and the census registration of Imperial Princes and Princesses, court ceremonies, marriage of Government officials of the upper classes, divination for Emperors and the Imperial Government were all entrusted to Sakashi. Thus the Divination Ceremony (107) for the Emperor held twice a year—in summer and in winter—at the Court under the guidance of the Imbe Family only dates back to this period, but, nevertheless, the descendants of Sakashi were finally belittled and by degrees busted from, or relieved of, this important sacred mission, and the present insignificant official position of the Imbe Family among Court officials is the result.

During the reign of the Emperor (Temmu) who ruled at the Kiyomihara Palace, (108) the hereditary titles of all the families were revised and re-arranged in eight classes. To my great regret, however, the titles were bestowed in recognition of the services then rendered to the Government, never taking into account any of the past merits done to the Heavenly Grandson by the forefathers of the respective families when he descended to earth from Heaven. The second class title "Asomi" was conferred on the Nakatomi Family together with a larger sword; and the third class title "Sukune" together with a smaller sword was bestowed on the Imbe Family. The fourth class title "Imiki" was awarded to the three families, Hata, Aya, and Fumi of Kudara (the title Imiki being probably derived from the expression "Imikura," or Sacred Treasury, when it was placed in the joint charge of Imbe and Imiki. Hence, at the Great Purification Ceremony, the two Fumi Families of the East and West (*i.e.*, the

Yamato and Kochi Provinces) are accustomed—"by use and wont"—to present a sword to the Emperor.

It was in the Taiho (109) Era that Japan first possessed official records (110) of Shinto Gods; even then, however, any complete list of the names of Shinto Gods and Shrines was lacking and the national Shinto rites were not well established. When the Government Authorities began to compile a book on the Shinto Shrines officially registered during the Tempyo (111) Era, the Nakatomi Family, (112) being then most influential at court in religious affairs, took arbitrary measures, strictly superintended the compilation, and in consequence, the shrines, no matter how insignificant were, all mentioned in the registered book, if they had any connection with the Nakatomi, whilst, on the contrary, even the greater, most renowned shrines, were they not related to that house, were omitted from all mention therein. Thus, the Nakatomi Family, being then all-powerful, made an unwarranted use of its authority in Shinto matters in defiance of the other families. The Nakatomi alone enjoyed the large income derived from all the public tributes of the people attached to each shrine. All the names of the divine attendants (113) who escorted our Heavenly Grandson to earth or those who accompanied our first human Emperor (114) on his eastern expedition mentioned in our old historical books (115) are familiar to us,—some of them served by guarding His Majesty against his opponents in obedience to the command of the celestial deities, (116) whilst the rest rendered distinguished services to the Emperor in aiding him to carry out his ideals in establishing our Imperial rule and



thus assure the prosperity of our Japanese Empire. So, each one of them should have been justly and impartially rewarded with posthumous divine honours in recognition of those past meritorious services, yet, to my profound regret, just as in the case of Kaisui (117) (Chieh Tui), just the opposite has occurred, for in these days they do not all receive the same, on equal terms, divine honour of homage from the Imperial Government. Permit me, gracious sovereign, to mention those things which the Government has unfairly omitted.

First of all, the God of the Atsuta Shrine (whose divine emblem is the Kusanagi Sword), unlike the gods in some other shrines, has never yet participated in the enjoyment of the annual official Government homage notwithstanding the fact that the Sword, the Divine Insignia of the Mikados of Japan from generation to generation has been enshrined at Atsuta in Owari Province, ever since the time when Prince Yamatotake returned in triumph from his eastern campaign against the Emishi (Ainu), and that its supernatural virtue was reported as having once defied the sacrilegious effort of a foreign intruder (118) to enter the shrine by stealth in order to remove the Sword and take it across to his own land of Korea.

Second, it is of prime importance for public morality that every one should ceremoniously revere his personal forefathers, so each august emperor, (119) when he ascends the Throne, as a rightful successor of the great ancestral goddess, pays homage to all the gods, both heavenly and earthly, and therefore, it is self-evident that Amaterasu-O-Mikami is the greatest Ancestral

Goddess, with whom no Shinto God can claim equality, just as a son is ever inferior to his father, or a vassal to his lord. The Government Authorities of the Shinto Bureau nowadays, however, when annually distributing offerings to the gods of the Shinto Shrines, scattered throughout Japan, do not pay special heed to honour by presenting the first sacrificial offerings of the Government to the Great Deity at the Ise Shrine who is the highest among the gods and goddesses worshipped throughout Japan. Is this not a matter for deep regret?

Third, of old, Amaterasu-O-Mikami, *i.e.*, the symbolic Sacred Mirror, remained in the same house with the Emperor, (120) so both the Mirror and the Emperor were waited upon exactly in the same manner by the courtiers, there being no discrimination between the Deity and the sovereign. Imbe and Nakatomi conjointly prayed the Sun-Goddess graciously to re-appear from the Heavenly Rock-Cave (121), and it was the ancestress (122) of the Sarume Family who succeeded in propitiating the Goddess incensed on that decasion. The Government, therefore, should appoint the descendants of the three families conjointly on equal terms, to the office of Shinto service, yet neverthelss, the Nakatomi Family alone now enjoy the exclusive privilege of holding the same priestly office, ignoring the other two families (Imbe and Sarume).

Fourth, ever since the Divine Age it has been the sacred prerogative of the Imbe Family to be entrusted with the official work of constructing sacred houses for divine worship: thus the official head of the Imbe Family, with his kinsfolk of the Miki and Araka Districts (123), began the work by cutting down forest



trees with consecrated axes, turning the sod with consecrated mattocks, and finished the entire structure with the aid of craftsmen. Thus completed, the houses and the gates were consecrated by the Imbe with the prescribed ceremonial rites of Shinto (124), and became actually fit for worship. Against these dear old Shinto customs and usage, the services of the Imbe Family are wholly dispensed with today, whether for re-building the Ise Shrine or erecting the sacred tabernacles (125) or pavilions for the Great Harvest Festival (126) at a new Emperor's enthronement. Is this not a gross injustice to the time-honoured privilege of the Imbe Family?

Fifth, the Otono-Hogai or Shinto Ceremony for Blessing the Great Palace, and the Religious Service for the Guardian Gods of the Imperial Gates were both originally entrusted to Futotama-no-Mikoto (127), so it is beyond dispute that the Imbe Family alone should enjoy the time-honoured hierarchic privilege in both cases of Shinto worship, while, as the Nakatomi as well as the Imbe used to attend to the Shinto rites and ceremonies conjointly, being the officially commissioned priests of the Shinto Bureau, the officers of the Imperial Household Department, they were accustomed to report themselves in the following words: "Both Nakatomi and Imbe are present at the August Gates in order that they may solemnize the Shinto Ceremony for Blessing the Great Palace."

In the Hoki (129) Era, however, it was Nakatomi-no-Asomi-Tsune of the Junior Sub-Fifth Court Rank (219) and the Third Rank of the Imperial Household Department who arbitrarily

changed the words in the report to the Emperor, saying: "Nakatomi with Imbe (130) *under him* is now at the August Gates." In this way the Imbe, once placed in an inferior position to that of the Nakatomi, have never been restored to their old right place all this time owing to official procrastination and the negligence of the officials of the Imperial Household Department. This is one thing that I feel keenly regrettable.

Sixth, beginning with the Divine Age, both the Nakatomi and the Imbe (131) Families took equal charge of the Shinto State Affairs and yet, later on, the authority of one was increased over the other. For example, at the beginning of the Enryaku Era (132), when the Imperial Princess Asahara (133) was appointed Guardian Priestess of the Sun-Goddess at Ise, so low a rank as the Eighth Court Rank (134) was given afresh to the Imbe Family, and they remain in that rank until now, though like the Nakatomi they had previously held the Seventh Court Rank,—in this case by the Nakatomi and the Imbe Families we mean the members of both families as Shinto priests attached to the Bureau for the Imperial Guardian Priestess. This is, indeed, a matter of deep regret.

Seventh, it was one of the sacred duties of the Nakatomi and the Imbe Families, to distribute sacrificial offerings to the gods and goddesses throughout the land, but now only the Nakatomi, to the exclusion of the Imbe Family, by Government permission, enjoys the monopoly of hierarchic authority given to the Dazaifu or Civil and War Administration Office (135) in Kyushu. To my great regret, this is contrary to the way among us of old.



Eighth, it is deeply to be regretted that to the exclusion of the Imbe Family the Nakatomi Family alone enjoys the privilege of being entrusted with the hierarchic functions of the Greater Shrines throughout Japan.

Ninth, the time-honoured "Mitama-Shizume-no-Matsuri" ("Chinkonsai") or "Spirit-quieting Ceremony for the Emperor's Sake (136)" dates to the inspired Ame-no-Uzume-no-Mikoto, so it is the hereditary right of her descendants alone to hold the office of diviner, *i.e.*, a mediator standing between Sovereign and Deity, but now, the same right is frequently given to members of other families. Is this not a matter for serious regret?

Tenth, in preparing the fine offerings for the divine service the chieftain of the Imbe Family should be entrusted with the charge of making them up as formerly, and lead all the other families to whom their hereditary callings were respectively allotted. Hence, among those serving in the Shinto Bureau there should be officials related to such families, such as the Nakatomi, the Imbe, the Sarume, the Kagamitsukuri, the Tamatsukuri, the Tatenui, the Kanhatori, the Shizuri, the Omi, etc., and yet, in the existing state of things, we do not find many in the same Bureau, except the Nakatomi, the Imbe, and some few others. Those families unrelated to the Nakatomi and the Imbe are not admitted into the service of the Shinto Bureau. Thus all the descendants not excepting even those of divine origin (137), have been reduced to poor and miserable circumstances, and are greatly decreasing in number. Is this not a cause for deep regret?

Eleventh, and lastly, in the 9th year of Shoho (138), the

Hidari-no-Otomohi-no-Tsukasa or Left-scribe, issued a verbal order, in the Emperor's name, saying that "From now on the members of the Nakatomi Family alone, and not those of other families, should be appointed Imperial envoys to convey the divine offerings to the Ise Shrine." It is true that this Imperial Ordinance has never come into practice (139), but it did appear once in a government document, and has not yet been cancelled. This is indeed most regrettable.

On one occasion in the Divine Age, when cultivating rice in the paddy field, Otokonushi-no-Kami (140) served his men with beef, while the son of the Rice-God Mitoshi-no-Kami (141), when visiting that field, spat in disgust upon the dainty offered to him, and returning home, reported the matter to his father. Then Mitoshi-no-Kami in wrath sent a number of noxious insects, or locusts, to Otokonushi-no-Kami's paddy field to kill the young rice-plants and in consequence the leafless rice-plants appeared like "shino" or short bamboo grass.

When Otokonushi-no-Kami tried to ascertain the true cause of the incomprehensible disaster, he bade a "katakannai" or "kata-augur" (142) (by means of Temminck's Japanese bunting) and a "hiji-kannagi" or "hiji-augur" (by means of rice grains or a domestic cooking furnace ring now popular among us) ascertain the divine will. The augury ran thus: "Mitoshi-no-Kami has sent a curse, which makes the young rice plants die, so that you should not fail to appease the offended God with offerings of a white boar (143), 2 white horse, and a pair of white domestic fowl." The conditions revealed in the divination



being obeyed, the God was appeared. Mitoshi-no-Kami disclosed the secret in the following recipe: "It is I who brought the curse. Make a reel of hempenstalks, and therewith clear the rice-plants, by expelling the locust with the hemp leaves. Drive them out of the paddy field with Heavenly figwort (144), and sweep them thoroughly away with fan-shaped leopard flowers (145). If nevertheless, they will not retreat, place some beef at the mouth of the ditch in the field together with a phallic symbol (as a spell to appease the divine anger), and put corn-beads (146), toothache trees (147), walnut-leaves (148), and salt beside the dykes." These divine orders were obeyed, and so the young rice-plants, which, because of the divine wrath, were dying, revived and thrived, and that autumn the people's hearts were gladdened by an abundant rice-crops. The custom having been started, Mitoshi-no-Kami is still worshipped, in the present Shinto Bureau, with offerings of a white boar, a white horse, and a pair of white domestic fowls.

The majority of people to-day hardly believe the above traditions handed down from the Divine Age, just as in the Chinese legend of Pan-ku (149), just as a summer insect (150) does not credit the existence of winter ice, and yet things divine or miraculous, however incredible they may appear, are often revealed for the benefit of a nation even in the present day of unbelief—an evidential proof of their actual existence. And in the ages prior to our own the Japanese civilization not being in an advanced condition, State ceremonies were not then perfected, and the national institutions were imperfect and unsatisfactory. How

that your Imperial Majesty has inaugurated over our Eight Islands (151), the present glorious rule which resembles the ideal of the ancient Chinese Emperor Gyo (Yao) (152), and this New Era has brought the peaceful rule, which prevailed all over the Four Seas (153), under the venerable Chinese Emperor Shun (Shun); and now that your Imperial Majesty is endeavouring to restore the present deteriorated customs and habits into those of the good old past, and reform the imperfect system of Government, which has survived, by establishing Government institutions, such as the circumstances now require, and thereby preserve and propagate the essence of the fine customs of the past among your subjects in the hope of perfecting the observance of the ancient laws and State ceremonies by restoring or renewing the beloved old customs and usage that now lapsed into oblivion, I, your Imperial Majesty's humble servant, sincerely pray that your Imperial Majesty will be pleased to promulgate the ceremonial rules and regulations for worshipping the Shinto gods, utilizing this opportunity, wherever the State institutions are to be reestablished, otherwise I dread that our posterity will have cause to complain of us just as we now do of our own forefathers. I, your Majesty's humble servant Hironari, instinctively loyal to the Imperial Court and deeply valuing his cherished old traditions, being now over eighty years of age and having idled my time away to such an advanced age,—if Hironari should ever die suddenly without publishing all the traditions preserved in his family in response to a gracious Imperial special message, his poor soul would be restless in its tomb. Sometimes even the



idle tales and poor ideas circulating amongst uneducated persons are worth while noting, therefore, your Imperial Majesty having deigned to enquire about my family tradition, I, taking advantage of this happiest opportunity, am overjoyed by the thought that the occasion will enable me to submit all my family traditional documents to the Imperial Throne, and your Imperial Majesty's humble servant most sincerely trusts that this appeal will be honoured by your Majesty's gracious inspection.

On the 13th day of the Second Month in the Second Year of Daido (154).

NOTES

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## NOTES

## PART III

## NOTES





# NOTES

1. Japan was so termed in ancient times.
2. i.e., Amaterasu-O-Mikami or the Heaven-Shining-Great-August-Goddess. The Goddess has an aspect of the deification of the sun as well as a trace of a human ancestress who once actually existed.
3. In ancient Japanese mythology, the name of the Moon-God is Tsukuyomi-no-Mikoto or His Augustness-Moon-Night-Possessor (or Moon-Night-Darkness), i.e., the God of the Night-Dominion.
4. Correctly expressed, Takehaya-Susano-o-no-Mikoto or His Brave-Swift-Impetuous-Male-Augustness is simply the deification of the rainstorm, although we can admit that there are also in him some traces of an historical human being.
5. Vide Dr. G. Kato's Article on Ame-no-Minakanushi-no-Kami in T.A.S.J., as regards this God, who probably is the highest God worshipped in the so-called primitive monotheism of Japan.
6. In the manuscript of the *Kogoshui* to which reference is made by Mikanagi Kiyonao (a Shinto priest of the Ise Shrine), as being preserved in the house of a certain Kawasaki Kiyoatsu, and also in the book *Kogoshui* Genyosho by Tatsuno-Hirochika (Japanese edition, Vol. I, p. 10), the passage cited from the *Kogoshui* is in the *Ruiju-Jingi-Hongen* (Japanese edition, Vol. III, p. 21), in the *Zoku-Zoku-Gunsho-Ruiju*, and in the *Gengenshu* (Japanese edition, Vol. II, p. 11), etc., we read:

"When Heaven and Earth divided, the God named Ame-no-Minakanushi-no-Kami, who was born in the midst of Heaven, had three sons: of whom the eldest, Takami-Musubi-no-Kami, i.e., Sumeragamutsu-Kanrogi-no-Mikoto, is the ancestor of the Tomo and Saeki Families; the second son, Tsuhaya-Musubi-no-Kami, i.e., Sumeragamutsu-Kanromi-no-Mikoto, is the ancestor of the Nakatomi Family of Asomi rank, and the youngest one, Kami-Musubi-no-Kami, is the ancestor of the Ki Family of Atai rank."

In the divine genealogy of the *Sendai Kuji Hongi*, Tsuhaya-Musubi-no-Mikoto (the word "Mikoto" used there practically means only "Kami") has a son, called Ame-no-Koyane-no-Mikoto, who is the ancestor of the Nakatomi Family of Muraji rank (i.e., the seventh of the eight classes of the nobility created by the Emperor Temmu in A.D. 682. It was given to the head of certain corporations (*The Sendai-Kuji-Hongi*, Japanese edition. *The Kokushi-Taikei*, Vol. VII, p. 177).

In the *Shinsei-Shojiroku* or *Catalogue of Family Names Newly Compiled by Prince Manta*, the writer states that Ame-no-Koyane-no-Mikoto is the great grandson of Tsuhaya-Musubi-no-Kami (Vide the late Prof. Kurita, *The Shinsen-Shojiroku-Kosho* or *Commentary on the Catalogue of Family Names Compiled by Prince Manta*, Japanese edition, Vol. VIII, pp. 537, 538. Vol. XVI, p. 1017).

7. Vide Sir Ernest Satow's Article on the *Toshigoi-Matsuri-no-Norito* or *Shinto Ritual of Praying for Harvest*, for elucidating the meaning of this name Sumeraga-Mutsu-Kanrogi-Kanromi-no-Mikoto (*T.A.S.J.*, Vol. VII, p. 114).



8. The second of the eight classes of Court Nobles established by the Emperor Temmu (A.D. 681).

9. In the *Nihongi*, he is called Amatsu-Hiko-Hikoho-no-Ninigi-no-Mikoto. *Vide* W. G. Aston, *E.T.N.*, Vol. I, p. 64.

10. The third of the eight classes of Court Nobles. The title implies an hereditary rank of nobility.

11. In the *Nihongi* version, the Ancestor of the Imbe Family of Ki-i Province. *Vide* W. G. Aston, *E.T.N.*, Vol. I, p. 81.

12. Ha-Akaru-Tama in one account of the *Nihongi* appears to be Kushi-Akaru-Tama-no-Mikoto. *Vide* W. G. Aston, *E.T.N.*, Vol. I, p. 37. The late Prof. Kurita of the Tokyo Imperial University identified Kushi-Akaru-Tama-no-Mikoto with Toyotama of the *Nihongi* (*ibid.*, Vol. I, p. 47) and Ame-no-Akaru-Tama of the same book (*ibid.*, Vol. I, p. 49).

*Vide* the late Prof. Kurita's *Shinsen-Shoji-Roku* or *Commentary on the Catalogue of Family Names Newly Compiled by Prince Manta* (Japanese edition, Vol. XI, p. 791).

13. In ancient Japan, a rare jewel being regarded as a divine object, possessed a magical influence, and was a kind of fetish, so in the present instance, it is possible that through the magical virtue of the jewels a child was actually born.

In the *Sendai-Kuji-Hongi*, the Japanese reader is very familiar with a certain jewel of magical virtue, called "Makaru-Kaeshi-no-Tama," i.e., the "Jewel endowed with a miraculous power of restoring the dead to life" (*Vide the Kokushi-Taikei*, Japanese edition, Vol. VII, p. 321, 322).

The *Nihongi* also mentions two notable magical gems, which

Hiko-Hoho-Demi-no-Mikoto used as amulets, talismans or charms, in a time of peril. They are known as the Shio-Mitsu-Ni and Shio-Hiru-Ni, *i.e.*, the Tide-flowing and Tide-ebbing Jewels (*Vide*, W. G. Aston, *E.T.N.*, Vol. I, p. 94).

*The Kojiki* mentions a divinized jewel, which being the necklet of the God Izanagi was actually regarded as a divinity called Mikura-Tana-no-Kami (B. H. Chamberlain, *E.T.K.*, p. 43).

From *the Kojiki* we learn that the divine emblem of the Hime-Koso Shrine is a crimson jewel (B. H. Chamberlain, *E.T.K.*, p. 258).

14. Akatsu-no-Mikoto is an abbreviation of Masaka-Akatsu-Kachi-Haya-Hi-Ame-no-Oshihomimi-no-Mikoto, usually abbreviated as Ame-no-Oshihomimi-no-Mikoto (B. H. Chamberlain, *ibid.*, pp. 48, 93).

As regards the expression "Wakigo" in connection with this, *Vide* K. A. Florenz's German Translation of *the Kogoshui* (*Die Historischen Quellen der Shinto-Religion*, St. 448) and K. Nasa, *The Gisai*.

15. This passage will bear three constructions; *viz.*, the first being that of the author of the *Kogoshui*; Susano-o's "Setting up rods at the rice-fields" may indicate that he claimed possession of the rice-fields. Sometimes he used dividing ropes, in place of rods as a sign of ownership. Secondly, as Aston thinks, "Setting up combs at the rice-fields" might be interpreted as having a magical meaning, but this explanation is not quite satisfactory (W. G. Aston, *E.T.N.*, Vol. I, p. 48). And thirdly, we ourselves rather agree with Dr. K. A. Florenz who inter-



preted the action of erecting rods in the deep mud of the rice-fields to be simply a mischievous design to injure the barefooted Japanese peasantry, who laboured in the paddy fields (K. A. Florenz, English Translation of *the O-Harai-no-Norito*, T.A.S.J., Vol. XXVII, pp. 80, 81).

16. The Author of *the Kogoshui*, misled by the Chinese character “he” (戸) which literally means “door,” gave the above quoted interpretation, but the true meaning of the word “Kusohe” is simply “to discharge excreta,” and in the present instance as regards both *the Kojiki* and *Nihongi* account, it can be readily seen that the rude Susano-o-no-Kami’s bad intention was to pollute his divine sister’s sacred Festival Hall before the Feast in honour of the New Rice Harvest, by evacuating his excreta in that building.

17. “Ame-no-Yasu-no-Kawara” in Japanese. Aston translated “The Bank of the Tranquil River of Heaven,” but he seems to have been misled by the Chinese characters, and so to have rendered them too literally. The true meaning is exactly that which he have rendered into English in the presnt text.

18. *Cleyera Japonica*. This tree is still revered as sacred to the Gods of Shinto. Some commentators opine that “sakaki” was a name originally given to all evergreens.

19. According to *the Nihongi* (W. G. Aston, *ibid.*, Vol. I, p. 43), the Yasakani, or Yasaka Jewels, i.e., the Ever-bright Curved Jewels.

20. The identity of this tree is uncertain. Some Japanese commentators say that the word “oke” was probably inserted here by mistake.

21. With regard to the parallel passages in *the Kojiki* and *the Nihongi*, "Ukefuse" signifies "to put a tub bottom upwards" and in this instance Ame-no-Uzume-no-Mikoto performed a divine dance on the tub, stamping until it resounded like a drum and thereby coming into union with the Divine, *i.e.*, as though she were herself possessed by the divine spirit. The original expression "ukefuse" never conveys the idea of an oath, which the author of *the Kogoshui* erroneously accepted.

22. "Shimenawa" is the ordinary form of the rather archaic "shirikumenawa." According to B. H. Chamberlain, in perfect agreement with the learned Moto-ori, "shirikumenawa" denotes a straw rope so constructed that its roots project and are visible at the end thereof. Moto-ori's explanation shows that this is more likely to be the proper significance of the word than "back-limiting-rope" ("shirihe-kagiri-me-nawa") which, as Kamo-Mabuchi had previously suggested, might have originated when the event narrated in the legend was described (B. H. Chamberlain, *E.T.K.*, p. 59). According to our view "shime" may mean "to forbid" just as "shimeno" denotes a "forbidden field," so that the land encircled by a rope is simply a taboo, *i.e.*, a sacred precinct forbidden to be approached or trodden upon by ordinary unclean feet. Since the entrance to the Rock-Cave was barred by a similar rope, this "shimeno" was probably tabooed, a forbidden ground, or sanctuary, which laymen must not be allowed to enter. We do not understand the explanation given in a note in *the Kogoshui* that this rope represents "the Sun's shadow."

23. *I.e.*, The Goddess of the Great August Palace. Sir



Ernest Satow considers that this Goddess is simply a "Personification of the successive generations of the Mikado's consorts" (*T.A.S.J.*, Vol. VII, p. 122).

24. Literally, "toyo" means "abundant, strong or powerful," and "Iwa" "rock," but in this case its true meaning is "strong, enduring, eternal," and "mado" is a "window, or gate." So that Toyo-Iwamado-no-Mikoto signifies "the Powerful God of the Strong Gates."

25. Kushi-Iwamado-no-Mikoto means "the Wonderful God of the Strong Gate."

26. The Culture Hero, Onamuchi-no-Kami, is better known as Okuninushi-no-Kami, who first ruled in Izumo Province, as a local god.

27. Nowadays it is very difficult to ascertain the location of Tokoyo-no-Kuni, for it is mentioned differently in *the Kojiki* and *the Nihongi*. In our opinion, the "Tokoyo-no-Kuni" possibly had three different meanings: the first place, literally speaking, being the "Eternal Land," or the "Land of Eternal Bliss," or "Paradise"; the second, the "Land of Eternal Night-darkness or Netherland"; and the third, a most distant country, although it exists somewhere on the earth, very far away from Japan.

28. According to *the Nihongi*, this Edict was issued by Amaterasu-O-Mikami alone (*W. G. Aston's, E.T.N.*, Vol. I, p. 77).

29. Both the *Kojiki* and *Nihongi* accounts of this tradition mention three Sacred Treasures, namely, the Jewels, the Mirror, and the Sword, which have been handed down in the Imperial Family as the Divine Regalia, without whose possession no em-

peror can legitimately ascend the Throne of Japan. However, *the Otonohogai*—a Shinto Ritual of the Engi Period (10th century A.D.)—mentions only the Sacred Mirror and Divine Sword, in this agreeing with *the Jingi-Ryo* or *Taiho-Shinto-Kami-Code* in the 8th century A. D. Clearly therefore, Imbe-no-Hironari mentioned this fact as it is stated in *the Taiho-Shinto-Kami-Code*, and in *the Otonohogai*, a Shinto Ritual in the Engishiki. In *the Nihongi* it is not two deities (Amaterasu-O-Mikami and Takami-Musubi-no-Kami), but only one deity (Amaterasu-O-Mikami) who confers the Imperial Regalia upon the Heavenly Grandson (*Vide* W. G. Aston, *E.T.N.*, Vol. I, p. 76).

30. In one account *the Nihongi* ascribes this Edict to Amaterasu-O-Mikami alone, and he who receives her command is not the Heavenly Grandson but Ame-no-Oshihomimi-no-Mikoto, son of Amaterasu-O-Mikami. *Vide* W. G. Aston, *E.T.N.*, Vol. I, p. 83.

31. In both *the Kojiki* and *Nihongi* accounts five instead of three heavenly attendants are mentioned—the two additional ones being Ishikoritome-no-Mikoto, who are called “the Gods of the Five Corporations.”

32. According to *the Nihongi* Chronicler, this is the Edict of Takamimusubi-no-Kami. *Vide* W. G. Aston, *E.T.N.*, Vol. I, pp. 81, 82.

33. *The Nihongi* ascribes this Edict to Takamimusubi-no-Kami alone. *Vide* W. G. Aston, *ibid.*, Vol. I, p. 81.

34. In *the Nihongi*, the words of this Edict, “Ye, Ame-no-Koyane-no-Mikoto and Futotama-no-Mikoto shall guard the latter in your attendance under the same roof against all emergencies,”



are ascribed to Amaterasu-O-Mikami alone (W. G. Aston, *E.T.N.*, Vol. I, p. 83).

35. The passage: "Serving him with the same rice that grows in the sacred fields of Heaven," is ascribed to Amaterasu-O-Mikami alone in the *Nihongi* account. Vide W. G. Aston, *E.T.N.*, Vol. I, p. 83).

36. Certain commentators on the *Kujiki* (*Chronicles of the Old Matters of Former Ages*) explain that "these gods" are the thirty-two, the *Kujiki* mentions, who besides the "Gods of the Five Hereditary Corporations," accompanied the Heavenly Grandson towards the earth.

37. The *Nihongi* ascribes the Edict to Takamimusubi-no-Kami alone. Vide W. G. Aston, *E.T.N.*, Vol. I, p. 81.

38. Later, Saruta-Hiko, Ame-no-Uzume, Chimata-no-Kami (or the God Yachimata-Hiko and the Goddess Yachimata-Hime), Sae-no-Kami, Dosojin, and Funado-no-Kami constitute a class of Japanese phallic gods, and curiously enough Saruta-Hiko, an ancient phallic god, is represented as a moral teacher in the writings of some authors (*e.g.*, Yamazaki-Ansai) during the Tokugawa Regime.

39. Cf. B. H. Chamberlain's *E.T.K.*, p. 110, note 33 and p. 113, note 2.

40. According to the compiler of the *Nihongi*, this is Hiko-Nagisatake-Ugaya-Fuki-Aezu-no-Mikoto, who is no other than the father of Japan's first human Emperor, Jimmu-Tenno, 660 B.C. according to tradition.

41. Although most modern scholars, whether native or for-

eign, are of opinion that the reign of that Emperor really began some hundreds of years later.

42. The Emperor Jimmu started on an expedition for the so-called "Eastern Conquest" from Kyushu, the western district of Japan, to Yamato, in the east, so here the "eastern provinces" denotes the Yamato district."

43. By this Nagasune-Hiko is meant. He was one of the most stubborn opponents of the Emperor Jimmu and was killed by Nigihayahi-no-Mikoto, according to the *Nihongi* account (W. G. Aston's *E.T.N.*, Vol. I, p. 128).

44. According to the *Nihongi*, this man met the Emperor Jimmu at Port Hayasui in Bungo Province and was employed in the service of the Imperial army whilst en route to Usa in Buzen Province, and afterwards he was ordered to ascend Mt. Kagu in Yamato in disguise and there obtain a small lump of earth which it was indispensable to use when invoking the gods for victory. They succeeded in bringing it back safely to the Imperial camp despite the vigilance of their foes (W. G. Aston, *E.T.N.*, Vol. I, p. 112).

45. *Vide ibid.*, Vol. I, p. 116.

46. In archaic Japanese "Mi-Araka" means "august or divine abode."

47. Here the sovereign Grandson means the Emperor Jimmu.

48. "Miki" means "august wood," i.e., "sacred timbers."

49. This is another Awa in the Kanto, in contradistinction to that of Shikoku, and therefore it is often called Boshu, and is now a portion of Chiba Prefecture. So in this text Awa-no-Kori means the present Awa or Boshu Province.



50. *I.e.*, Takamimusubi-no-Kami and Amaterasu-O-Mikami, according to the author of *the Kogoshui*.

51. *Vide* p. 17.

52. *Vide* p. 17.

53. This is a divine spirit who takes charge of anyone's soul and prevents it from going astray, and leaving its body behind. Hence, we have the Mitama-Shizume-no-Matsuri or Ceremony for Calming the August Spirit of an Emperor at the Enthronement Ceremony (*Vide* W. G. Aston's *Shinto*, or *the Way of the Gods*, p. 292).

54. This is a Divine Spirit who inspires men with life.

55. Through the influence of this Divine Spirit, one's physical health is procured and invigorated. This God is probably another aspect of the Divine Spirit Iku-Musubi.

56. *Vide* p. 32. In the Shinto Ritual of *Otono-Hogai* (*Luck-wishing or Blessing of the Great Palace*) or *Shinto Prayer to the Guardian Gods of the Imperial House*, the favour of this same Goddess is invoked for the protection of the Imperial Palace from every ill. Hirata identified this Goddess with Ame-no-Uzume or Miyabi-no-Kami. Hirata-Atsutane, *The Miyabi-no-Kami Godenki*. Collected Works, Japanese edition, Vol. XV, note, 20 b).

57. This is a divine son of Okuninushi-no-Kami of Izumo Province, who, after Kotoshironushi's stern warning, sacrificed himself in death in loyalty to the Emperor, and surrendered up the ruling authority of his country to the Heavenly Grandson Ninigi-no-Mikoto by retiring from the political affairs of the State.

So to the end Kotoshironushi-no-Kami remained exceedingly faithful to the Imperial cause, and therefore according to some Japanese commentators he was afterwards looked up to as one of the guardian spirits of the Imperial House.

58. *I.e.*, the Goddess of Food; hence some of the Japanese commentators have identified her with Toyouke-no-Hime or Toyouke-Daijin of the Outer Shrine at Ise.

59. *I.e.*, the Shinto Priestesses at the Court who were attached to the Jingikan or Department for the Worship of the Shinto Gods.

60. Kushi-Iwamado-no-Kami (*supra* note 25), the Wonderful God of the Strong Gate, *i.e.*, the Divine-Wonderful-Strong-Gate-Keeper. Toyo-Iwamado-no-Kami (*super* note 24), the Powerful God of the Strong Gate, *i.e.*, the Divine-Abundant-Strong-Gate-Keeper. Moto-ori suggests that either name is used to indicate one and the same God, Ame-no-Iwatoake-no-Kami, in the *Kojiki* (Moto-ori, *the Kojikiden or Commentary on the Kojiki*, Vol. XV, Collected Works, Japanese edition, Vol. I, p. 877). Both Gods are divine guardians of the Imperial Gates, according to one of the Shinto Rituals of the *Engishiki* or *Institutes of the Engi* Period (A.D. 901-923). As regards the eight deities enshrined at the Jingikan, *i.e.*, the Department for the Worship of the Shinto Gods, Sir Ernest Satow's learned comments deserve our attention (*Vide T.A.S.J.*, Vol. VII, p. 109, pp. 120-123).

61. What "the God of Ikushima" really means is not very clear, but it appears to be the chief local guardian spirit by whose virtue the locality or country (region or island) exists.



62. *I.e.*, Japan, as then known.

63. What the word "Ikasuri" means is a burning point of learned disputes, but it seems to us that the Gods are special guardian spirits of the Imperial Court-grounds. According to the commentators Ikebe and Kubo, "Ikasuri" is "Igashiri" which means "dwelling place," hence the word "Ikasuri" in the text means the Court-ground of the Emperor, and the authors of *the Kogoshui* probably understands by it the special guardian spirits of the Imperial Court-grounds.

64. Here the sword is the Murakumo Sword, which Susano-o-no-Mikoto received from the monster serpent's tail when he slew it in Izumo; and the Yata-no-Kagami (the Eight-handed or large Mirror) is believed to be the same mirror which Ishikori-Tome-no-Mikoto made and with which he enticed the Sun-Goddess Amaterasu-O-Mikami to quit her retreat in the Rock-Cave and restore blessings to mankind by illuminating the heavens and the earth with the radiance of her bounteous light.

65. This Ritual is included in *the Engishiki* or *Institutes of the Engi Period*. *Vide* Sir E. Satow's English translation of the same (*T.A.S.J.*, Vol. IX, p. 190).

66. By this Imbe-no-Hironari may mean either some other book than *the Kogoshui* which is from Imbe-no-Hironari's own pen, or a book very well known to him, but the reader should not mistake it for *the Engishiki*, which was not yet compiled in Hironari's time.

67. The case is similar to the above.

68. The heavenly offences are those which, for example,

were committed by Susano-o-Mikoto, brother of the Sun-Goddess Amaterasu-O-Mikami, in Heaven.

69. The earthly offences mentioned in the *Engishiki* or Institutes of the *Engi Period* are the following: "Abnormal offences against nature, such as cutting the living skin; cutting the dead skin; being an albinos; being affected with excrescences; the offences of a son's intercourse with his own mother, or that of a father with his own daughter; the offence of one's cohabitating with both a mother and her daughter, the offence of cohabitating with animals; calamity caused by crawling worms (or accidents through being bitten by snakes or centipedes, etc.), calamity brought by the gods on high (or calamity sent by the Thunder-Gods, e.g., being struck by lightning); calamity caused by the birds on high (calamity caused, or damage done by, birds in the air); killing animals belonging to other people; the offence of using magical incantations." I have here taken the liberty of quoting with a slight alteration from Dr. K. A. Florenz's English Translation of the *O-Harai-no-Norito* or *Ritual of the Great Purification*. T.A.S.J., Vol. XVII, p. 61.

70. *Vide ibid.*, the *O-Harai-no-Norito* or *Ritual of Great Purification*, T.A.S.J., Vol. XXVI.

71. *Vide* p. 21 *supra*.

72. The present Shiki-no-Kami and Shiki-no-Shimo, in Yamato Province.

73. This old village which the late Dr. Yoshida Togo mentions in his book, *Dainihon Chimei Jisho*, or *Dictionary of the Geographical Names in Japan Considered Historically* (Japanese



edition, Vol. I, p. 271), is not yet identified. It was possibly located at Chihara, in Ota Mura, according to the *Shigaku Zasshi* or *Historical Magazine* referred to in the same book of Dr. Yoshida Togo.

74. The meaning of this song is not quite clear. Even the Japanese commentators find difficulties in ascertaining it, and differ in their explanations. The song may mean:—

“What a delightfully happy evening this grand banquet gives us courtiers, who at the Ceremony of the Removing of the Court Shrine greatly enjoy ourselves throughout the whole night! O how auspicious is the snow scene this night!”

Or, the song may be read as follows:—

“We, Courtiers, present at the Ceremony of the Removal of the Court Shrine now enjoy a very pleasant time at the grand banquet throughout the whole night in the fine sacred Yuki Hall!”

As we see above, some commentators understand “snow” by the word “Yuki” whilst others interpret it as the name of a Shinto worship hall (or pavilion) “Yuki” (or “Yuki Den”), which is newly built for the Shinto Rites held at each Emperor’s Enthronement. Some commentators suggest:

Taking into consideration what Ban-Nobutomo suggests in his autographic annotations in the *Kogoshui* and in reference to certain passages in the *Nihon Sandai Jitsuroku* describing the scenes of the Daijo Feast at the Enthronement Ceremony of the Emperor Koko on the 23rd and the 25th of the 11th month in the 8th year (A.D. 884) of the Gengyo. *Vide the Nihon Sandai Jitsuroku*, Japanese edition, Vol. XLVI. *The Kokushi Taikei*, Japanese edi-

tion, Vol. IV, p. 648). We may interpret the obscure meaning of the song as follows:

"Let us courtiers make merry the whole night through! Oh, how fine for us courtiers is the sacred *sake* drink!"

"What a fine long robe each Courtier wears at the Ceremony of Removing the Court Shrine; it reaches below the knees!"

75. According to Tachibana-Moribe, one of the ablest scholars of the Tokugawa regime, it reads as follows:—

"The Courtiers' fine long robes, reaching below the knees; how magnificent they look!"

(Vide Tachibana-no-Moribe, *The Kagura-Uta-Iriaya*. The Moribe Zenshu or *Collected Works*, Japanese edition, Vol. VII, p. 57).

Another interpretation advanced by Ikebe-no-Mahari for the first song in question is this:

"We Courtiers have enjoyed ourselves very much until late at night, singing, dancing, and gently striking the knees with our hands. O how happy and pleasant it is to-night at the Ceremony of Removing thus the Court Shrine!"

The same author interprets the meaning of the second song as follows:

"What a fine, long robe each Courtier in the suite wears at the Ceremony of the Removing of the Court Shrine! It reaches to the knees. Oh, how splendid is the procession to the Court Shrine!"

(Ikebe-no-Mahari, *The Kogoshui-Shinchu*, or *New Commentary on the Kogoshui*, Japanese edition, Vol. VI, p. 22).



Cf. B. H. Chamberlain, *E.T.K.*, p. 298. The Emperor Ingyo.

Two other similar songs of the same sort, according to *the Kotai-Jingu-Gishikicho*, were sung at the Ise Shrine of the Sun-Goddess, on the occasion of the Sacred Feast. These songs are:

"The Courtiers are enjoying themselves very much striking their knees gently, the sound re-echoes through the Sacred Hall!"

"At the joyous divine feast in the Sacred Hall at Isuzu, the sound of the Courtiers' tapping their knees echoes and re-echoes all over the Hall!"

(*The Kotaijingu-Gishikicho* or *Book on the Ceremonial Rites for Each Month round the Whole Year at the Inner Shrine of Ise. The Gunsho Ruiju*, Japanese edition (the Keizaizasshi Sha), Vol. I, p. 39).

76. I.e., the Emperor donated some rice-fields for tillage to the shrines together with husbandmen.

77. Makimuku is in Shiki-no-Kami Kori. Yamato.

78. According to the tradition recorded in *the Nihongi* and *the Kojiki*, Yamatohime-no-Mikoto is a daughter of Hihasuhihime-no-Mikoto, a consort of the Emperor Suinin, and not his daughter by Sahohime (W. G. Aston, *E.T.N.*, Vol. I, p. 174). Also, B. H. Chamberlain, *E.T.K.*, p. 183).

79. *Vide* p. 28, *supra*.

The author of *the Kogoshui* took the Abstinence Palace to be the abode of the guardian priestess Yamatohime, but this is incorrect. That the palace or shrine was for the Sun-Goddess herself is proved by the description given in *the Nihongi*.

"In compliance, therefore, with the instruction of the Great

Goddess, a shrine was erected to her in the province of Ise. Accordingly, an Abstinence Palace was built at Kawakami in Isuzu" (*Vide* W. G. Aston, *E.T.N.*, Vol. I, pp. 176, 41).

Moto-ori and S. Kubo agreed with the view expressed by the compilers of *the Nihongi* (Moto-ori, *the Kojikiden*, Vol. XV. *Collected Works*, Japanese edition, Vol. I, p. 85-9. Kobo, *the Kogoshui-Kogi* or *Commentary on the Kogoshui*, p. 90.

80. According to *the Harima Fudoki* or *Ancient Topography of Harima*, Ame-no-Hihoko came to Japan from Korea in the Divine Age, and *the Nihongi* states that he arrived in the Emperor Suinin's reign, whilst *the Kojiki* dates his arrival long before the Emperor Ojin's time.

According to *the Kojiki* and *the Engishiki*, the Izushi Shrine is sacred to these Eight Divine Objects, which Ame-no-Hihoko brought to Japan.

81. *Vide* note 77.

82. *Vide* pp. 23, 43.

83. Legend ascribes several miraculous virtues to this Sword.

Not only did Susano-o-no-Kami obtain it by slaying the monster serpent or Japanese Python, whose tail concealed it, but tradition says that wherever the Sword was, there also was a mass of clouds.

Moreover, according to *the Nihongi* tradition (W. G. Aston, *E.T.N.*, Vol. I, p. 205), it was by its miraculous power that Prince Yamatotake himself narrowly escaped being burned to death by the treacherous enemy in the field of Yaitsu in Suruga Province. It is surely a divine object whose supernatural presence protected



the Hero-Prince from personal danger, and the primitive natives regarded it as divine, although modern critics assert that it was a kind of talisman or fetish. Wherever that Sword was, the Prince was safe and sound (as *the Kogoshui* relates), whilst through its absence the Prince was finally led to ruin, when climbing Mt. Ibuki. In old Japan the Sword was considered to be endowed with supernatural, miraculous powers. The same is true of the Kusanagi Sword. Compare the chapter "On the Sword" in *the Heike Monogatari*, where the miraculous virtues of the sword are variously described (A. L. Sadler's English translation of *the Heike Monogatari, the Book of Swords*, T.A.S.J., Vol. XLIX, p. 325).

84. According to *the Nihongi* (W. G. Aston, *E.T.N.*, Vol. I, p. 241) and *the Shoryo-Shiki of the Engishiki (the Kokushi Taiki*, Japanese edition, Vol. XIII, p. 677), we may assert with some probability that the Empress Jingo dwelt in the Wakasakura Palace at Iware, in Toichi Kori, Yamato Province, although the learned Moto-ori denied it in his *Kojikiden* (Moto-ori, *Collected Works*, Vol. III, pp. 2229-2231).

85. The three Gods of Suminoe (now called Sumiyoshi) are Uwazutsu-no-O, Nakazutsu-no-O, and Sokozutsu-no-O. They played a prominent part among the Divine guardians who accompanied the expeditionary army to Korea which the Empress Jingo commanded, and on its return to Japan in triumph, a shrine was erected at Suminoe in Settsu Province in the honour of these Gods. Cf. W. G. Aston, *E.T.N.*, Vol. I, p. 226. B. H. Chamberlain, *E.T.K.*, pp. 231, 233.

86. *I.e.*, Karu in Takechi Kori, Yamato Province.

87. Kuso, King of Kudara, sent to Japan the learned Wanl, who was descended from the Emperor Koso (Koa Tsu) of the Kan (Han) Dynasty.

88. In Chinese characters, 弓月 or 融通王. In the 14th year of the Emperor Ojin (according to *the Nihongi*) Yutsuki arrived in Japan from Kudara and tendered his allegiance. W. G. Aston says Yutsuki in Korean would be "Kung-wol" (W. G. Aston, *E.T.N.*, Vol. I, p. 261).

89. The ancestors of the Hata Family or Shin (Chin) people and the Aya or Kan (Han) were Chinese immigrants who came through Korea to Japan.

90. "Wakasakura" literally means "early cherry blossoms." According to *the Nihongi* (W. G. Aston *E.T.N.*, Vol. I, p. 207), when the Emperor Richu made a feast in a boat on the pond of Ichishi at Iware, a cherry blossom flowering out of season in winter fell into the Emperor's cup of "sake," and this incident particularly attracting the Emperor's attention, His Majesty was pleased to name his palace after it, and the author of *the Kogoshui* called it "Nochi-no-Iware-no-Wakasakura-no-Miya or Later Iware-no-Wakasakura Palace" in contradistinction to the palace of the same name at Iware where the Empress Jingo had dwelt. Aston throws doubt on the origin of the name pointing out that Jingo's palace had already born the same name. The present commentators however are of a different opinion and consider that there is no doubt that the Emperor Richu dwelt in the Wakasakura Palace and that it owed its name to the pretty story of *the Nihongi*



mentioned above. In support of their opinion, they would point out that the name of the Empress Jingo's palace is mentioned only in a note in the *Nihongi* (*The Kokushi Taikēi*, Japanese edition, Vol., p. 170), and that it is not as is customary given in the main text describing the chief events at the beginning of her reign. It should be mentioned moreover that the copy of *Nihongi* made during the Eikyo Era (15th century) omits this note entirely (Iida-Takesato, *The Nihonshoki Tsushaku*, Vol. XXXVI, p. 1955).

It is true that in the 69th year of the Empress Jingo's reign the text mentions that Her Majesty died in the Wakasakura Palace, but it must be remembered that the *Nihongi* was not compiled till the 4th year of Yoro (A.D. 720) in the Empress Gensho's reign, and the name Wakasakura becomes prominent for the first time in the reign of the Emperor Richu when we find the Waka-sakura Be (Corporation) formed. It was also bestowed during the Emperor Richu's reign as a family name. *Vide the Kojiki* (B. H. Chamberlain, *E.T.K.*, p. 291), the *Nihongi* (W. G. Aston, *E.T.N.*, Vol. I, pp. 306, 307) and the *Shinsen Shojiroku* (H. Kurita, *the Shinsen Shojiroku Kosho*, Japanese edition, Vol. II, pp. 734, 735, 1068 and Vol. I, pp. 317, 318, 319).

91. *Vide* "Imikura" in the Emperor Temmu's reign. p. 41.

92. According to tradition, Achi-no-Omi crossed over to Japan in the 20th year of the Emperor Ojin's reign and Wani in the 16th year of the same reign.

93. The name of a place, in Shiki Kori, Yamato Province.

94. "Uzu" or "Utsu" may mean rare, and "masa" fine, superior, therefore the sub-family name might mean a family under whose care rare silks of fine quality are produced.

95. *I.e.*, Imbe-no-Hironari's day.

96. *I.e.*, the Government Treasury.

97. The family to the East of the Capital (*i.e.*, in Yamato Province) is descended from Achi-no-Omi, ancestor of the Aya (or Kan) Family of Atae rank, whilst the family in the West of the Capital is descended from the learned Wani of Kudara.

98. *I.e.*, the descendants of Achi-no-Omi.

99. The name of a place in Takechi Kori, Yamato Province.

100. Some commentators surmise that "Byakuchi" might have been mistaken for "Byakuho," while others say that "Byakuho" is correct, as it stands, because it is mentioned in the *Dai-shokukan Kamatari Den* or *Biography of Fujiwara-no-Kamatari*, where the author says that the first year of Byakuho falls in the fifth year of the Emperor Kotoku's reign. *Vide the Gunsho Ruiju* or *Collection of Miscellaneous Works* (Japanese edition, Vol. LXIV). Dr. H. Hoshino (maybe some others) advance the opinion that the expression Byakuho or White Phoenix is simply the idealized expression of Byakuchi or White Pheasant, so that, possibly "Byakuho" and Byakuchi" are identical. Further *Vide* W. G. Aston, *E.T.N.*, Vol. I, p. 373.

101. Toyosaki-no-Miya, the Emperor Kotoku's Palace, is identified by some historians with the present Honjo, or Toyosaki Village, in Nishinari Kori, Settsu Province, others opine that Toyosaki was on the site where Osaka Castle now stands.

102. Nagara is in Settsu Province.

103. Naniwa in Settsu Province, the present Osaka.

104. Sakashi, according to the *Kacho* or *Lineage Book* of



*the Imbe Family*, an historical writing preserved by the Imbe Family, is the son of Komaro, whose remote ancestor Tamakushino-Mikoto mentioned in *the Engishiki* or *Institute of the Engi Period* descended from Ame-no-Tomi-no-Mikoto. Moreover, the same book says that Imbe-no-Muraji-Kobe was among those who compiled the Japanese history, which was begun in the year A.D. 681, in the Emperor Temmu's reign. *Vide* Aston, *E.T.N.*, Vol. II, p. 380. And Sakashi was the grandfather of Imbe-no-Muraji-Kobe.

105. This court ceremonial cap is made of cloth of gold brocade with a pattern of Shohakusen, a sacred mountain in the legends, of the ancient Chinese. Its brim, made of the same cloth, has also a pattern of Taihakusen, another legendary Chinese sacred mountain by the ancient Chinese. The courtier wore a scarlet robe with this ceremonial cap. *Vide*, Aston, *E.T.N.*, Vol. II, p. 229.

106. Some commentators consider that it was added by some other person later than the time of Imbe-no-Hironari.

107. On the first and last days of the Divine Ceremony, the two Uraha-no-Kami, the Gods who preside over divination, were invoked, according to *the Engishiki* or *Institutes of the Engi Period* (Japanese edition, Vol. I, *Jingi I, Shijisai-Jo*).

Also *Vide* W. G. Aston's *Shinto or the Way of the Gods*, pp. 337-345. Uraha-no-Kami—Futonorito-no-Kami and Kushimachino-Kami. Ban-Nobutomo, *The Seibokuko*, Vol. I, *The Ban-Nobutomo-Zen-shu*, Japanese edition, Vol. II, p. 454.

108. Kiyomihara, a place at Asuka, in Takechi Kori, Yamato Province.

109. *I.e.*, the reign of the Emperor Mommu (A.D. 683-707).
110. *Cf.* the fact that the first worship of the Shinto gods of the nineteen shrines in Japan was conducted by the State in the third year of Keiun (A.D. 706), when it was reported that the divine names had been recorded in the documents kept in the Office for Shinto Gods (*Vide the Shoku Nihongi*, Japanese edition, Vol. III. *The Kokushi-Taikēi*, Japanese edition, Vol. II, p. 41).
111. The reign of the Emperor Shomu (A.D. 701-756).
112. At this time Imimaro was the chief of the Nakatomi Family.
113. When our Heavenly Grandson came to earth the divine attendants in his suite were Ame-no-Koyane-no-Mikoto, Futotama-no-Mikoto, Ame-no-Uzume-no-Mikoto, Ame-no-Oshihi-no-Mikoto, etc. while those who accompanied the Emperor Jimmu were Hi-no-Omi-no-Mikoto of the Otomo Family, Shi-I-Netsu-Hiko, Yata-garasu, Ame-no-Tomi-no-Mikoto, Ame-no-Taneko-no-Mikoto, Nigihayahi-no-Mikoto, etc.
114. *I.e.*, the Heavenly Grandson is Amatsu-Hiko-no-Mikoto, commonly known as Ninigi-no-Mikoto, and the first human emperor is the Emperor Jimmu.
115. *The Kojiki* or *Records of Ancient Matters*, and the *Nihongi* or *Chronicles of Japan*, etc.
116. *I.e.*, Amaterasu-O-Mikami and Takamimusubi-no-Mikoto.
117. Kaisui or Kai-Shi-Sui (Chien Tzu) was a retainer of Bunko (Wen Kung + 628 B.C.), otherwise known as Choji (Chung Erh), who later on became Feudal Lord of Shin (Chin), in China. Because Kenko (Hsien Kung + 651 B.C.), father of Bunko, under



the evil influence of his Riki (Li Chi), killed his eldest son Shinsei (Shen Sheng), his heir apparent, Choji, his second son, ran away to a foreign land. During his wandering in various countries, Choji has a most faithful companion, named Kai-Shi-Sui. When the poor fellow, impoverished and forlorn, was overtaken by hunger and fatigue, this loyal retainer Kai-Shi-Sui was willing to serve him with his own flesh torn off his thighs. Some 5 years after Ken Ko's death, Choji returned to his country and restored peace and order there, after which he was crowned King of Shin, when his companion retainers having accompanied him during his wanderings, were all duly rewarded, except Kai-Shi-Sui.

Kai-Shi-Sui, greatly incensed by the injustice of his master Choji's unfair rewards, retired to the mountain Men-Josen (Meen Shang Shan) as a recluse, and abandoned the world. Then the repentant Choji never failed to send his servants to the mountain to seek for Kai-Shi-Sui, but in vain, for, sad to say, Kai-Shi-Sui had been burned to death. In their eagerness to find him, some thoughtless persons set fire to the forest of the mountain hoping thus to force Kai-Shi-Sui to quit it in response to his former master's invitation (*Vide* the Chinese Historical Book *Shiki* (Shih Chi), for a fuller description about Kai-Shi-Sui.

118. This intruder was a Buddhist priest, named Dogyo who intended to return to Shiragi (Silla) with the Divine Sword. *Vide* W. G. Aston, *E.T.N.*, Vol. II, p. 290).

119. Some Japanese and foreign commentators, such as, for example, Watanabe-no-Ikarimaru and Dr. K. A. Florenz understand by the Chinese characters 聖皇 the Emperor Shun

(舜 Shun) himself in Ancient China, and, consequently, both commentators see in the passage 聖皇登極、受終文祖、類于上帝、禮于六宗、望于山川、徧于群神 a real description of the religious ceremonies performed by the Chinese Emperor Shun when he ascended the Throne in succession to the famous Emperor Gyo (堯 Yao), because of its being simply identical with the same passage found in the Chinese classical book *Shokyo* or *Shu Ching* (舜典 Shun-ten, or Shun Tien), of which, indeed, the Japanese Imbe-no-Hironari only made the best use possible in matters of language when describing a similar event at the Enthronement Ceremony of his own Tenno, i.e., Emperor. The present translators are inclined to support this latter view thus agreeing with such native commentators (S. Kubo, *the Kogon-sui-Kogi*, Japanese edition, p. 115. Dr. K. A. Florenz, *Die Historischen Quellen der Shinto Religion*, St. 447. Tatsuno Hirochika, *the Kogoshui Genyosho*, Japanese edition, Vol. III, p. 8).

120. Up to the Emperor Sujin's time the Sacred Mirror had remained under the same roof with the sovereigns in the Imperial Palace. *Vide* p. 35.

121. *Vide* p. 22, *ante*.

122. I.e., Ame-no-Uzume-no-Mikoto. *Vide* p. 21, *ante*.

123. *Vide* p. 30, *ante*.

124. *Vide* p. 33, *ante*.

125. These two tabernacles are called the "Yuki-Suki-no-Miya."

126. In Japanese, "Onie-Matsuri" or "Daijo-Sai."

127. As to the two Ceremonies here mentioned, *vide* p. 32, *supra*.



When the Emperor Jimmu subjugated the Yamato districts, Ame-no-Tomi-no-Mikoto was the chief priest of the Imbe Family, who officiated at both ceremonies, and not Futotama-no-Mikoto. Vide p. 33.

128. The Hoki Era (A.D. 770-780), *i.e.*, the reign of the Emperor Konin (+ A.D. 781).

129. According to the *Shoku Nihongi*, not "Junior Sub-Fifth Court Rank," but "Junior Fifth Court Rank" (*Vide ibid.*, Japanese edition, Vol. XXXII, First Month, Fourth Year of Hoki. *The Kokushi-Tai-Kei*, Japanese edition, Vol. II, p. 566).

130. The Government Authorities apparently did not accept Imbe-no-Hironari's protest, since the similar description "Nakatomi with Imbe under him" is retained in the *Engishiki* or *Institutes of the Engi Period* (*Vide the Engishiki*, Japanese edition, Vol. XXXI, *The Kokushi Taikei*, Japanese edition, Vol. XIII, p. 891).

131. By this the author may mean that Ame-no-Koyane-no-Mikoto of the Nakatomi Family and Futotama-no-Mikoto of the Imbe Family, who were in the Heavenly Grandson's escort, when he descended from the Plain of High Heaven, and Ame-no-Taneko-no-Mikoto of the Nakatomi Family and Ame-no-Tomi-no-Mikoto of the Imbe Family were in the Emperor Jimmu's suite on his journey from Kyushu to Yamato.

132. The Enryaku Era (A.D. 782-805), *i.e.*, the Emperor Kammu's reign.

133. This princess was the Emperor Kammu's daughter and her appointment as Guardian-Priestess of the Ise Shrine was

made in the first year of Enryaku (A.D. 782). She was entrusted with the same sacred office as her distinguished Imperial predecessors, Toyosuki-Iri-Hime and Yamato-Hime, had been some centuries before.

134. *The Ryo-no-Shuge* states that in the fifth year of Shinki (A.D. 728), by the Imperial Command, the Seventh Court Rank was conferred on the hierarch Nakatomi, the official priest attached to serve the Imperial Guardian-Priestess at Ise, whilst Imbe in the same Bureau received the Eighth Court Rank, notwithstanding that this was contrary to the ancient customs and usage. At any rate one thing is certain that Nakatomi's seniority to Imbe by one grade in Court Rank was not first inaugurated in the Enryaku Era of the Emperor Kammu, when his Imperial daughter was appointed to the Ise Shrine, as Imbe-no-Hironari erroneously states here in the text.

135. In medieval Japan, popularly known as "Dazaifu" in Kyushu.

136. Ame-no-Uzume-no-Mikoto was a mirth-provoking figure of an inspired prophetess who danced before the Heavenly Rock-Cave, when myriads of Gods anxiously desired to induce the Sun-Goddess to quit it; and from that time her descendants Sarume-no-Kami played an important part as inspired court diviners in the Ceremony of Quieting the Imperial Spirit (*Vide the Sendai-Kuji-Hongi*, Japanese edition, Vol. V, *the Tenson Hongi* and *the Tenno Hongi*. *The Kokushi-Taikei*, Japanese edition, Vol. VII, pp. 264, 322).

For the idea attached to "spirit" by the ancient Japanese,



vide, W. G. Aston's *Shinto* (or *the Way of the Gods*, p. 27, and his *E.T.N.*, Vol. I, p. 61. Also consult his *E.T.N.*, Vol. II, p. 373, as regards the origin and nature of this "Spirit-Quitting Ceremony."

137. The ancestral god of the Kagamitsukuri is Ishikori-tome-no-Kami (*Vide* p. 21, and *passim*), that of the Tamatsukuri is Kushi-Akaru-Tama-no-Mikoto (p. 17), that of the Tatenui is Hikosashiri-no-Kami (*The Sendai-Kuji-Hongi, the Tenson Hongi. The Kokushi-Taikei*, Japanese edition, Vol. VII, p. 225), that of the Shizuri is Ame-no-Hazuchi-O-no-Kami (p. 20), that of the Omi is Naga-Shiraha-no-Kami, and the Ancestral-Goddess of the Kan-Hatori is Ame-no-Tanabata-Hime-no-Kami (p. 20).

138. The 9th year of Shoho (*i.e.*, Tempyo Shoho) of the Emperor Koken's reign falls in A.D. 757.

139. A case, contrary to this Imperial Ordinance, occurred in the 2nd year of Tempyo Hoji (A.D. 758), when Kawachi-no-Kami, Imbe-no-Sukune-Hitonari, as well as Nakatomi-no-Asomi Ikemori, were appointed Imperial Envoys to the Ise Shrine (*Vide the Shoku Nihongi*, Japanese edition, Vol. XXI. *The Kokushi Taikei*, Japanese edition, Vol. II, p. 356).

140. The tutelary god of a locality, or the god of land. Some (not very convincingly) identify this god with the Okuninushi-no-Kami of Izumo Province.

141. Mitoshi-no-Kami, the god of Rice-crops, is said to be a grandson of Susano-no-Mikoto.

142. The meaning of the words "katakannagi" and "hiji-kannagi" is not very clear. Some conjecture that they represent two kinds of diviners (whether male or female is uncertain), one

is literally the "shoulder-diviner," and the other "elbow-diviner;" the one being an augur who obtains an augury by means of a bird called "shitodo" or Temminck's Japanese bunting, the other, a diviner by means of rice-grains and a domestic cooking-furnace ring. Some commentators surmise that "katakannagi" is a diviner who takes charge of the divination for an ordinary field of hard soil; while "hijikannagi" is a diviner for a paddy field, so entrusted with the work of divination for it (Cf. Ban-Nobutomo, *The Seiboku-Ko* or *Enquiries into Genuine Divination. The Ban-Nobutomo-Zenshu* or *Collected Works*, Japanese edition, Vol. II, pp. 533-536. Hirata-Atsutane, *the Koshiden*, or *Exposition of the Ancient Histories*, Japanese edition, Vol. XIX, pp. 26-29).

And moreover in ancient Japan, the domestic cooking furnace was a god and enjoyed an official worship. *The Engishiki. The Kokushi-Taikēi*, Japanese edition, Vol. XIII, p. 135.

W. G. Aston left the two difficult words "hijikannagi" and "katakannagi" untouched in his book on Shinto (*Vide* W. G. Aston, *Shinto* or *the Way of the Gods* p. 196).

Matsushita-Kenrin seems to understand by the word "shitodo" a kind of divination practised by means of the bones of the bird so named, i.e., Temminck's Japanese bunting. *Vide the Isho-Nihon-den* or *Exposition of the Foreign Notices of Japan* (Japanese edition, Vol. I, 1, p. 11).

143. Anciently a white boar, but in later times a white pig, when white boars became unobtainable. A somewhat parallel passage is extant in the Mahayana Buddhist Sutra *Bussetsu Jokyo Saigen Kyo* or *the Sutra on Removing Fear, Misfortune, and*



*Anxiety* (Skt. Shrikantha Sutra. Nanjio's Catalogue, No. 398).

The Sutra says that when the Buddha Sakyamuni was saying in the Venuvanavihara at Rajagriha a terribly virulent epidemic disease was raging there, of which innumerable people died daily. The Government Authorities were at a loss how to act. A Brahman priest proposed to propitiate the angry gods or demons, by erecting an altar in their honour. Another Brahman priest advised that a great temple be erected to these gods or demons at the cross-roads in the capital and thereby propitiated the plague would cease, a third advised a still more efficacious remedy, viz., to worship the gods or demons by offering several hundreds of white animals—horses, camels, cows, sheep, cocks, and white dogs, and beseeching them not to inflict such a fearful pestilence upon the citizens.

- 144. *Scrophularia oldhami* Oliv.
- 145. *Belamcanda Punctata* Moench (= *B. chinensis* Lem).
- 146. Or, tear-glass. *Coix Lacraymajabi* L.
- 147. Or, prickly ash. *Xanthoxylum Piperitum* D. C.
- 148. *Juglans*.
- 149. We find the myth of Pan Ku in a certain Chinese book, entitled *Teio-Go-Un-Rekinenki* (*Ti-Wang-Wu-Yun-Li-Nien-Chi*. Cf. Ninbo's *Jitsu-I-Ki* (Jen-Fang's *Shu-I-Chi*).

We venture to use Aston's quotation from Mayer's *Chinese Manual*, p. 174, which says, "Pan-Ku came into being in the Great Waste. His origin is unknown. When dying, he gave birth to the existing material universe. His breath was transmuted into the wind and clouds; his voice into thunder; his left eye into the

sun, his right eye into the moon; his four limbs and five extremities into the four quarters of the globe and the five great mountains, his blood into the rivers; his muscles and veins into the strata of the earth, his flesh into the soil, etc." (W. G. Aston, *E.T.N.*, Vol. I, p. 28). A similar idea is also found in the *Rig Veda* (X, 9) of ancient India, which says, like the Chinese myth of Pan Ku that the moon came from the God Brahma's mind, the sun from his eye, the great Gods, Indra and Agni, from his mouth; whilst the wind God Vayu came from his breath, the earth and sky were formed from his feet and head.

Another Buddhist Sutra similarly described the Brahmanistic God Maheshvara:

"The God Mahesvara,—the etherial heaven is his head, the earth is his body, the water is his urine, the mountains are his excrements, all the living beings are worms in his belly, the wind is his vital breath, the air his bodily heat, both good and evil are the Karma or constituents of his character" (*The Gedo-Shojo-Nohan-Ron*. Nanjio's Catalogue, No. 1260).

150. An allusion to the *Tendai-no-fu* (Tien-Tai-Fu) by Sonshaku (Sun Cho) in the *Monzen* (*Wen-Hsuan*), one of the Chinese Classics. *Vide also the Shusuihen* (Chiu-Shui-Pien), by Soshi (Chuang-tzu), a follower of Roshi (Lao-tzu) and contemporary of Moshi (Meng-Tzu); according to the Chinese tradition Mencius was in the 4th century B.C.

151. Gyo (Yao) and Shun (Shun) are the prototype of ideal emperors in ancient China.

152. In other words, Japan.



153. *I.e.*, all over the world.

154. In certain editions we find the dates differently mentioned, *e.g.*, "the 12th month in the 3rd year of Daido" or "the 2nd month in the 3rd year of Daido," or "the 12th month in the 2nd year of Daido," instead of "the 2nd month in the 2nd year of Daido," an attempt to synchronize with the date when Imbe-no-Hironari had already been promoted to the Junior Sub-fifth Court Rank (He was actually promoted to the rank on the 17th of the 11th month in the 3rd year of Daido) as mentioned at the beginning of the popular edition of *the Kogoshui*, which enjoys a large circulation.

This is no doubt an addition by some writer at a later date than the time the original manuscript was written by Imbe-no-Hironari himself. The serond year of Daido falls in A.D. 807.

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# Bibliography

## Various Manuscripts and Printed Editions

- (1) 古本(1)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)  
 江戸時代(1603-1868)に属する古文書(1603-1868)  
 徳川幕府(1603-1868)に属する古文書(1603-1868)
- (2) 古本(2)
 

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- (3) 古本(3)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (4) 古本(4)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (5) 古本(5)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (6) 古本(6)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (7) 古本(7)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (8) 古本(8)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (9) 古本(9)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)
- (10) 古本(10)
 

徳川幕府(1603-1868)に属する古文書(1603-1868)

## PART IV





## Bibliography

### I

#### Various Manuscripts and Printed Editions

- (1) 古語拾遺(寫)  
保安五年(1124)閏二月四日の底本に基づける嘉祿元年(1225)二月二十三日ト部兼直寫了の奥書を有するもの(所謂ト部本中現存の最古寫本京都吉田子爵家所藏)
- (2) 古語拾遺(寫)  
釋無貳の跋を有するもの武州金澤稱名寺本
- (3) 古語拾遺(寫)  
熙允の題名ある武州金澤稱名寺本
- (4) 古語拾遺(寫)  
元弘四年三月二十六日於金澤稱名寺書寫並交點畢の跋を有し且つ良順の題名を有するもの(以上三本東京前田侯爵家所藏)
- (5) 古語拾遺(刊)  
嘉祿元年(1225)二月二十三日より文明元年(1469)六月二十七日に至る多くの奥書を有する寫本に基づくもの(所謂ト部本)
- (6) 古語拾遺(寫)  
同上本にして更に文明九年(1477)正月十二日及び永正十一年(1514)三月十九日の奥書を有する寫本に基づくもの
- (7) 古語拾遺(寫)  
暦仁元年(1238)八月十一日及び弘化四年(1847)四月の奥書を有する寫本に基づくもの(所謂法隆寺本又は暦仁本)
- (8) 古語拾遺(寫)  
應永年間(1394—1427)のもの(神道叢書所載)
- (9) 古語拾遺(寫)  
明應年間(1492—1500)徳川義直舊藏(神道叢書所載)

- (10) 古語拾遺(寫)  
天文三年(1538)八月二十五日の奥書を有する寫本に基づくもの所謂天文本
- (11) 定本古語拾遺(刊)  
前書に本づける木野戸勝隆の訂正本
- (12) 古語拾遺(寫)  
正保三年(1646)正月卜部兼里及び卜部(萩原)兼從校合の奥書を有するもの
- (13) 古語拾遺(寫)  
慶安元年(1648)十一月榊原忠次の伊勢兩宮獻納本
- (14) 校正古語拾遺(刊)  
元祿三年(1690)校正明治三年(1870)汲古散人(古川躬行)再訂本
- (15) 校正古語拾遺(刊)  
元祿九年(1696)十一月大伴重堅の跋を有するもの所謂四宮本
- (16) 改正古語拾遺(刊)  
元祿十六年(1703)孟秋朔旦攝陽一井桐光宣の跋を有するもの
- (17) 古語拾遺(寫)  
所謂平野本
- (18) 古語拾遺及攷異(刊)  
寛政三年(1791)正月奈佐(日下部)勝臬校勘本(所謂群書類従本)
- (19) 古語拾遺(寫)  
文政七年(1824)十一月校訂者秦公拘(?)の跋あるもの
- (20) 古語拾遺(刊)  
安政三年(1856)十月十日奈佐(日下部)勝臬の訂本を以て校合せる源信重校本
- (21) 新刻古語拾遺(刊)  
明治三年(1870)六月訓點者渡邊重石丸の自序を有するもの



- (22) 古訓古語拾遺(刊)  
明治六年(1873)訓點者永井保賢自序同明治九年(1876)二月出版
- (23) 訂正古語拾遺(刊)  
明治十二年(1879)二月木村正辭(樞齋)校本
- (24) 校正古語拾遺正訓(刊)  
明治十八年(1885)八月柴田花守正訓
- (25) 古語拾遺(寫)  
三輪田元綱校訂(神道叢書所載)
- (26) 古語拾遺  
林養臣校訂(神道叢書所載)
- (27) 古語拾遺(刊)  
木野戸勝隆訂正本を假字交り文に改めしものにして大正六年七月十日出版(日本國粹全書第七輯に收む)

## II

- (1) 古語拾遺抄(寫)  
釋契冲著(神道叢書所載)
- (2) 古語拾遺私考(寫)  
大山爲起(葦水)の著す所なり(本書名は藤堂好澄の葦水翁行狀に出づ)
- (3) 古語拾遺言餘抄(刊)  
天和二年(1682)二月十五日著者尙舍散人龍野熙近の自叙を有す(所謂伊勢本に註を加はへたるもの)
- (4) 古語拾遺句解(刊)  
齋藤齋延編元祿十一年(1698)三月三日松下見林の序を有す

- (5) 古語拾遺詳註(寫)  
著者不明或は曰く松下見林或は曰く壹井鶴翁或は曰く多田稱齋
- (6) 古語拾遺示蒙節解(刊)  
寶永四年(1707)正月高田白翁著並に自序
- (7) 古語拾遺示蒙節解頭書  
跡部光海著
- (8) 古語拾遺枝折草(寫)  
跡部光海監新松(源)忠義著享保十一年(1726)伴部安崇跋
- (9) 古語拾遺節解批(寫)  
松岡元雄の著す所享保十六年(1731)九月九日寫了の奥書を有す
- (10) 古語拾遺註解(寫)  
伊奈忠嗣抄(龍野熙近中西直方白井自雀軒出口延佳諸氏を祖述す)
- (11) 古語拾遺直解(寫)  
吉見幸和著元文二年(1737)七月二十七日の自跋あり
- (12) 古語拾遺蒙訓抄(寫)  
吉見幸和(恭軒)著、安井下總守敬忠謹識の恭軒事狀に見ゆ(前記古語拾遺直解と同本なるや否を詳にせず)
- (13) 古語拾遺途説(寫)  
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- (14) 古語拾遺講義標註(刊)  
藤原行盛著(神道叢書所載)
- (15) 古語拾遺本義(寫)  
多田義俊著(國書解題所載)
- (16) 古語拾遺抄略(寫)  
寶曆三年(1753)九月十六日吉井元庸著
- (17) 古語拾遺集解



- 河村秀根著(續諸家人物志所載)
- (18) 伴信友自筆校註本古語拾遺(寫)  
但し四宮本の刊本を底本とす文化七年(1810)九月二日伴信友の自跋を有す
- (19) 古語拾遺筆録(寫)  
文化十四年(1817)五月十五日の日附を有し小野(平)高潔の著す所なり
- (20) 古語拾遺略註(寫)  
小野(平)高潔著
- (21) 古語拾遺略解  
岡吉胤著
- (22) 大地主神の一則(刊)  
本居内遠著(本居全集中に収む)
- (23) 古語拾遺新註(寫)  
池邊眞榛著
- (24) 磯部昌言纂註古語拾遺(寫)
- (25) 壺井註古語拾遺(寫)  
文久三年(1863)七月二十九日一讀畢の奥書を有す
- (26) 新居正方校註本古語拾遺(寫)  
四宮本の刊本に手註し嘉永四年(1851)六月十九日以群書類從本校之新居正方の自跋を有す
- (27) 標註古語拾遺(刊)  
明治八年(1875)一月村上忠順著
- (28) 古語拾遺私記(寫)  
矢野(平)玄道纂明治十四年(1881)五月玄道の自跋あり
- (29) 古語拾遺講義(刊)  
久保季茲著片假字雜り本は明治十六年(1883)七月十日平假字雜り本は明治十七年(1884)八月四日出版
- (30) 頭書評註古語拾遺(刊)

- 明治十七年(1884)三栗中實著
- (31) 標註古語拾遺講義(刊)  
明治二十三年(1890)十月十五日小田清雄編
- (32) 古語拾遺講義(刊)  
明治二十四年(1891)十月十三日佐伯有義述(學階試驗科目全書中に收む)
- (33) 古語拾遺講義(刊)  
明治二十六年(1893)一月五日大久保初雄著
- (34) 疑齋(寫)  
安永二年(1773)正月奈佐(日下部)勝臯著
- (35) 古語拾遺疑齋辨  
本居宣長著寛政十二年(1800)既成(本居全集中に收む)
- (36) 古史徵第一(刊)  
平田胤胤著文政元年(1818)の序を有す(平田全集中に收む)
- (37) 古語拾遺神人名部類(寫)  
明治二十二年(1889)中西弘滿著
- (38) 古語拾遺傳(全十冊)  
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- (39) 固本策(刊)  
渡邊重石丸著明治二十二年(1889)三月二十五日印刷
- (40) 新撰姓氏錄考證(刊)  
栗田寛著明治三十三年(1900)一月二十五日出版
- (41) 古語拾遺の異本及註釋書(神道叢書附録中に收む)
- (42) 古語拾遺考證  
吉村千秋手稿本未完現存儘(鹿田靜七古典案目九十六號)
- (43) 古語拾遺の序に據りて國語及國學の精神を述ぶ(刊)  
上田萬年述大正十三年(1924)一月 攝政殿下御進講覺書にして同年二月發行雜誌「敬神教育資料」(三四號)に收む
- (44) 古語拾遺所載御歳神の祭祀に就きて



星野日子四郎稿本會紀要第十八卷所載大正十一年(1922)刊

- (45) W. G. Aston, *Shinto, the Way of the Gods* (London, 1905)
- (46) K. A. Florenz, *Kogoshui oder Gesammelte Reste Alter Geschichten* (Die Historischen Quellen der Shinto Religion, Hamburg, 1919)

PART V

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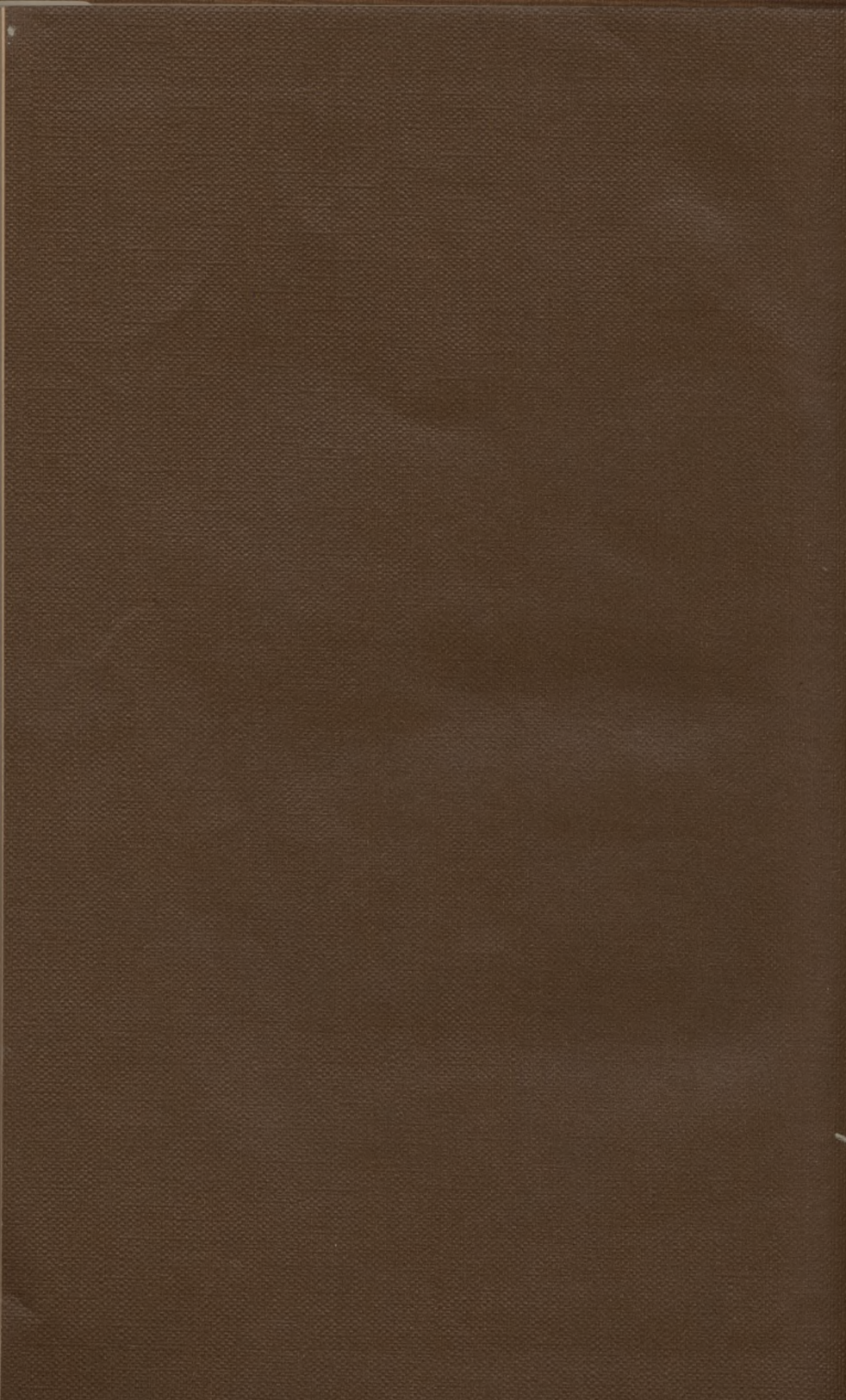




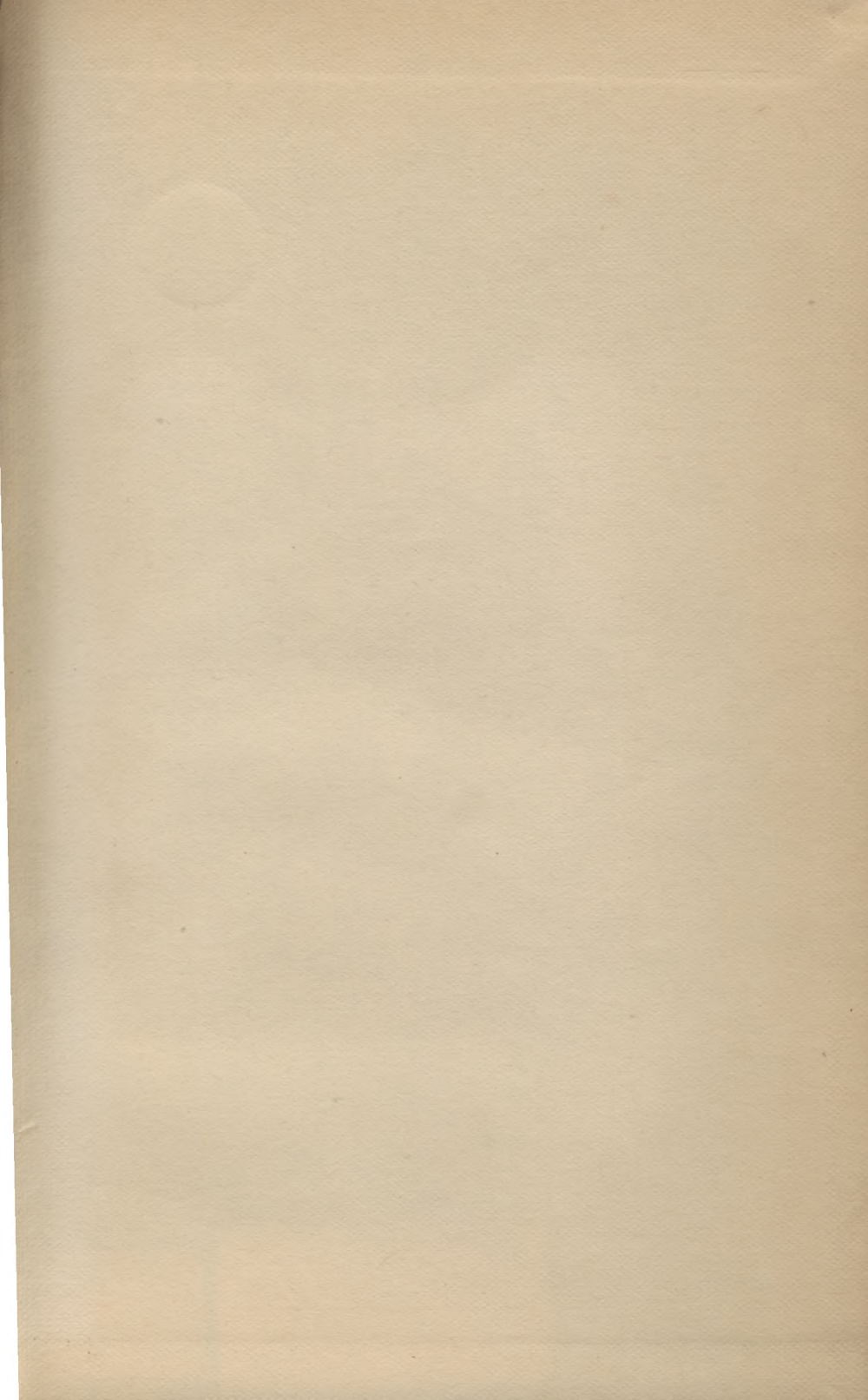










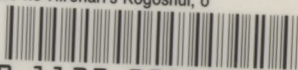


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